# कोशुर समाचार
# KOSHUR SAMACHAR

जुलाई/ JULY 2002

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## SHIV SENA REPRESENTATIVES COME CALLING ON JUNE 16, 2002









## MEETING OF INTELLECTUALS HELD AT KASHMIR BHAWAN ON JUNE 29, 2002













# KOSHUR SAMACHAR

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**Cover :** *The Jawalajee (khrew) shrine in Kashmir where the annual festival falls on the 23rd of this month. Photo on the back page is the picture of the sanctum sanctorium of the shrine. Both photographs courtesy Shri C.M.Bhatt, Udhampur*

## IN THIS ISSUE

Editorial

# Coronation in Kashmir

True to the style of Sultans of yore, the third generation Abdullah was coronated as the *heir- apparent* to the Kashmir throne on June 23. Complete with the trappings of a medieval sultanate Farooq Abdullah symbolically passed on his cap to his son, Umar Abdullah, indicating the transfer of fiefdom to him. The occasion was cleverly exploited by the father-son duo to hurl allegations of failure of the Centre to reward the sacrifices of the father. At Dr. Farooq not being considered for the Vice-President's post—which it is claimed— was promised to him , the prodigal son made the most extraordinary statement,. "whenever I will see Abdul Kalam on the seat of President, I will feel it always." That a member of the Union Ministry should make such a statement is, to say the least, most unbecoming. The father-son duo are on a spree to seek favours and rewards. Displaying gross opportunism the two leaders have now suddenly discovered that the Sangh Parivar is communal. This is while they have been and are a part of the NDA.

There is a persistent gnawing feeling that the Abdullahs have a vested interest in keeping Kashmir uncertainty alive. Whenever the Centre has made some moves to initiate a dialogue,. Dr Farooq has cried wolf. Subtle attempts have been made to derail the Prime Minister's initiatives on Kashmir before they could take off. The ghost of 'return to pre-53 position' was conveniently pulled out of the cupboard to embarrass the Centre. Merrily remaining indifferent to the demands of good governance, . Dr Farooq has been attributing all his acts of omission and commission, in this regard, to the phenomena of militant activities. He has been shrewd enough to out-talk many on the dangers of militancy to milk more funds and more forces from the Central Government. During the last five years of the NC government, the people of the state have been groaning under total misgovernance and phenomenal rise in corruption. The continuing militant activities have been used as the shield to line the pockets of ministers and bureaucrats. Tourism is in a shambles; fruit industry is beset with great uncertainty and the handicrafts sector is tottering.

As long as the Abdullahs call the shots any move towards peace and reconciliation in Kashmir will be thwarted. Their very raison *d'etre* would disappear once peace and meaningful democracy return to the state. Much store is being laid by the declaration made by the Prime Minister and the Chief Election Commissioner that the ensuing elections in Kashmir would be free and fair. Amen! By the very nature of the situation the Abdullahs cannot be a part of the solution. They are, as it is, a part of the problem.

## *From the President's Desk*

Dear Biradari Member,

Namaskar. With Indian and Pakistani troops still on eyeball- to-eyeball position on the borders, the overall situation continues to be dangerous. The clouds of war have moved away a little but not disappeared. Pakistan is yet to provide a convincing proof of its assurances to stop cross-border infiltration and dismantling of terrorist camps on a permanent basis. India is, obviously, playing its cards very cautiously. While all this is happening a high drama is being enacted back in our home-land, Jammu and Kashmir. The third generation Abdullah has been anointed as the prospective new ruler of the State.

With elections to the State Assembly due in next few months, our attention necessarily focuses on the position of our Biradari. Umar Farooq did make some appropriate noises about us in his inaugural speech yet one could clearly discern the shallowness and insincerity in that. Probably aware that Kashmiri Pandits don't constitute a vote-bank particularly after their mass migration, the State and the Central ruling parties are least bothered about them. The fact that the Election Commission and the Central Government are publicly committed to holding free and fair elections has sent jitters down the N.C. leadership. And what else was expected of them than to pull out the ghost of 'return to pre-53 position'. The father-son due have also found it very handy to discover the rise of Hindu communalism in India. This, inspite of the fact that N.C. has been and is a part of the ruling N.D.A. Government. Obviously to pander to local fundamentalist Muslim opinion the N.C. leadership will not hesitate to undermine the interests of our community. We have, necessarily, to guard against that situation and unitedly fight for our legitimate democratic rights. National Conference leadership cannot be allowed to run rough-shod over our interests. It would be my endeavour to consult a wide cross-section of the Biradari so that we can evolve a positive response based on a broad-based consensus. I would request the Biradari members to actively participate in this endeavour and keep me and the Kashmiri Samiti, Delhi, posted with their considered views. We are at a critical stage in our history and let us not fritter away the opportunity that the ensuing elections might offer. History waits for nobody.

Smt. Sheela Dixit had proceeded on a tour outside the country and, therefore, there has been delay in the stipulated meeting with her. Process has been set into motion to refix the date. We expect this to happen very soon.

*Sunil Shakdher*
*President*

# Anamika

Swami Vivekananda, in his unique way, described the term 'religion' in these words: 'The intensest love that humanity has ever known has come from religion, and the most diabolical hatred that humanity has known has also come from religion. The noblest words of peace that the world has ever known have been uttered by religious men. No other human motive has deluged theworld with blood so much as religion; at the same time, nothing has brought into existence so many hospitals and asylums for the poor; no other human influence has taken such care, not only of humanity, but also of the lowest of animals, as religion has done. Nothing makes us so cruel as religion, and nothing makes us so tender as religion. This has been so in the past, and will also, in all probability, be so in the future.' (The Complete Works of Swami Vivekananda, Vol 2, p375) Nobody can vouch the veracity of these observations better than the community of Kashmiri Pandits. This raises a fundamental question about the definition of the term religion and the reasons for its ill effects. The term 'religion' as is used commonly means man's relationship with God and with God's creation. The first part of this definition gives rise to philosophy and doctrine and the second part to ethics and morality. So long as the adherents of different faiths and religions hold their philosophy, doctrine and belief as sacred and follow these in their own way, there is no problem. The trouble arises once they start considering their faith superior to all other faiths. This trouble reaches lunatic heights when they begin to propound that the adherents of other faiths have no right to exist. They must either accept their ideology or face death. The thinking behind such exposition is that it is their God and relationship with Him should be as prescribed by them and nobody dare have a different view about Him. Swami Shraddhananda has said about this viewpoint that, 'the theology that presents and preaches a God related to a chosen group of people and a system of beliefs and practices which must be accepted as final and universal, is a fallacious theology'. Fortunately, we in India do not subscribe to this thinking or theology. We not only tolerate and respect all faiths but also accept all faiths as valid. Within the ambit of our own age-old 'Sanatana Dharma' also we have different ideologies, different deities and different ways of worship. In August we shall celebrate 'Shrawana Purnima' on the 22nd by propitiating Shiva on the one hand and 'Janmashtami' on the 30th by observing the birthday of the Lord Krishna, on the other. We shall celebrate 'Naga Panchami' on the 13th as the day of the lowest creature, the serpent, on the one hand and 'Shrawana Bah' on the 19th as the day dedicated to our ancestors, on the other. The'Shrawana Purnima' is commonly celebrated as 'Raksha-bandhan', when a brother vows to protect the honour of his sister. It is also highly propitious because it is on this day that we go for pilgrimage to the cave of Amarnath to have the darshan of the Ice-Lingam' there. 'Janmashtami' is the birthday of the eighth incarnation of Vishnu, which was a multi-faceted incarnation. On the one hand he is a small boy whose tantrums, along with his friends, like stealing butter from Gopis, playing with cows and other such things fascinate and conceal his real identity. On the other hand he is the one who imparts the profound knowledge of the *Gita* to Arjuna and transforms him from a person in delusion to one devoid of all doubts. The message conveyed therein also is that there are multiple ways of knowing the truth and any one of these can be chosen according to one's taste, capacity, preference or inclination. Our relationship to our Creator is a personal matter for us and we need not thrust our ways on anyone else. Festivals like 'Naga Panchami' indicate how much we are taught to care for other forms of creation, the animals, the plant-life and the like. It is only now that the world has awakened to the need for preserving various species, animals, forests, vegetation, greenery etc. Our scriptures and ancestors were

conscious of this vital necessity centuries back and they brought this fact home by earmarking various days for remembering these things as the environmentalists do these days. Besides, 'Naga' is regarded as 'Ananta-shesha', the cosmic serpent, keeper of the earth's fertility and destroyer of pests. On 'Shravana Bah' shraddha is performed at Shopian for our dead so that we continue to remember them and their tradition and culture that we have inherited. There is another peculiar custom to be observed on 28th August, called 'Chandan Shashti' or the day of sandalwood. Red coloured sandalwood called 'Rakhta tsandun' is used on this day to make a paste and the deity is smeared with it. Sandal is a sacred item which has medicinal value recognized by health-experts and beauticians as well. That is why we use it to put a tilaka mark on our foreheads. The month of August is august for us because we got our independence on the 15th of this month. We shall be celebrating 56th Independence Day this year. Let us ponder over our failures and the reasons thereof on this day. We have progressed no doubt but much more could have been achieved with the help of material and manual resources at our command.

A day earlier on 14th it is the birthday of Tulsidas, the great author of 'Ramacharit-manas' - the book held in reverence no less than the Vedas in the North and equal in popularity to 'Kamba-Ramayan' in the South and Valmiki Ramayan in Sanskrit. His message that 'one who does not worship Shiva is not a devotee of Rama and no one who does not adore Rama is loved by Shiva' created a fusion between Shaivites and Vaishnavites, particularly in the northern belt of the country. During this month also we have commemorative days for our saints and sages, 6th for Grata Bab, 13th for Raghunath Brahmachari, 15th for Jankinath Dhar and 22nd for Gana Kak Ji. On these days we perform yajnas, remember these sages and their divine message and rededicate ourselves to live a pious and virtuous life, sans fear sans hatred. After all religion is a daily need for the nourishment of our real being, our spiritual nature and transformation of our character.

'Kundan'

# KASHMIR BHAWAN CALLING

Kashmiri Samiti, Delhi, in its long history of existence, has been, to a large extent, contributory to the progress made by our society especially on the social front. It had a vision about the society which, though, difficult to describe but extremely important in understanding the philosophy of our society. This is one of the reasons that KSD continues to remain an entity of special concern to the society.

KSD has, over the years, evolved as the conscience keeper of the society by enlarging its influence in all the conceivable areas of the society. The society has started looking upon it with great hope to regain the lost pride of Kashmiri Pandits as the territorial loss has rendered them vulnerable to erosion of values in their social and cultural life.

The exodus of the 1990's has brought forth into sharp focus the problems of survival for KPs as a community. Retaining the self image is more important now than at the beginning realities of life as KP's now are facing a far more complex reality. The entire thing calls for a new imagination and manoeuvers as the new issues hitherto unknown to them have cropped up. Samiti at this crucial juncture is playing a historical role in seeking their resolution. Most notable among them is in the area of Education (Reservations in Maharashtra, Delhi University, Kendrya Vidyalaya) and the Employment field (migrant contractual teachers, Teh Bazari and other employment related areas).

**1.Educational Reservation Programmes—a Follow up**

The extension in reservation of seats in various technical and academic institutions in the country for the session 2002-2003 has been made possible by the collective efforts of the Samiti. Most significant among them is continuation of Maharashtra Government's policy of reservations for J&K migrants. Samiti during all these days has remained in constant touch with Shri J.L.Manwati, President Kashmiri Pandit Association, Mumbai, who gave valuable inputs regarding the whole exercise.

Reservation in various colleges run by the Delhi University was also made possible through the constant follow-up exercise undertaken by the energetic team of the Samiti which was interacting with the authorities at various levels of their heirarchy.

KSD has also been in touch with Shri R.K.Mattoo, President Kashmiri Pandit Association, Bangalore, where some definitive forward movement has been made in the direction of reservations for Kashmiri migrants in Karnataka University. All this due to Mr. Mattoo's personal and his team's efforts.

**KSD Holds Intellectuals' Meet**

The KSD held an 'intellectuals' meet' on June 29, at the Kashmir Bhawan to discuss emerging political trends of KSD response in the Jammu and Kashmir state. The meet was organised in the backdrop of the latest political developments in the state, and turned out to be a well-attended event with representatives of all KP socio/religious/political bodies giving frank expression to their ideologies and views about the role /stand of these organisations vis-a-vis these developments. At the end, the argument veered towards a grand consensus that notwithstanding their ideological differences, all KP organisations should, for the time being, come under one umbrella to pursue the common goal of KPs' return to the Valley with honour and dignity and push through with Central government the demand for the political rehabilitation of 3.5 lakh displaced Kashmiri Pandits. It also discussed at length about the role of various political parties in the Valley and the attitude of seccessionist forces towards the latest developments like proposed elections to the J&K Assembly in the light of strong diplomatic offensive launched by India against

Pakistan

**2. Shiv Sena Meets Shri Sunil Shakdher, President, K.S.D, and its Office-bearers**

Shiv Sainiks led by Shri Deepak Sabharwal met the President, Kashmiri Samiti Delhi, and his team on June 6, 2002, at Kashmir Bhawan.The meeting was marked by a meaningful and productive debate between the Sainiks and Kashmir Samiti, Delhi. The President explained to them that there were many areas where migrants were suffering and very little was being done to mitigate their problems. Despite Kashmiri Samiti trying to highlight and present the case before the appropriate authorities, things continued to hang fire. At the end Shri Sabharwal promised the KSD President and his team that they would do their utmost to solve most of their problems and would personally contact the relevant authorities in that context. Meanwhile, the Shiv Sena, Delhi, in a newsletter has stated that consequent to their meeting with KSD, it has decided in principle to pursue with the concerned government authorities and the Home Ministry the memorandum of demands made by KSD, notably among their the regularisation of ad-hoc teachers in the Delhi Administration.

**3. Other Activities**

**Extension of Migrant Teachers in MCD Schools**

Municipal Corporation of Delhi has further granted extension from 01-05-2002 to 10-05-2003 to the Kashmiri migrant teachers working in its school

The Executive Committee, in its regular monthly meeting on June 15, 2002 elevated Shri Avinash Tickoo and Shri Ramesh Raina to the post of Secretary. Shri Tickoo and Shri Raina were, earlier, Coordinator and Executive Member, KSD, respectively.

Shri Daleep Raina, Secretary, Kashmiri Samiti, Delhi, was relieved of his responsibilities as Secretary, Kashmiri Samiti, Delhi, earlier in the same Executive Committee meeting.

Kashmiri Samit Delhi, these days, is completely involved with the admission process of our children. We are also exploring other areas for the reservation, on a long-term basis, which could help our children attain acedemic excellence.

Dr. Romesh Raina

■ (General Secretary)

# Our News Folio

## FROM THE CAPITAL

### KECSS Public Lecture

Political activist and senior journalist P.N. Jalali has said that at the time of Partition the British rulers wanted Jammu and Kashmir to be independent. Since this plan of theirs did not materialise they wanted the state to go to Pakistan. Shri Jalali was delivering a lecture on: "1947 Some Unknown Facts" at Pamposh Public School in New Delhi on June 6. The lecture was organised by the Kashmir Education, Culture and Science Society.

Shri Jalali said that since the British wanted Kahmir to go to Pakistan they aided and abetted the Pak plan of sending tribals on an invasion mission of Kashmir which began on September 5, 1947.

Shri Jalali accused the then Prime Minister of Jammu and Kashmir, Shri Ram Chander Kak, of many acts of omission and commission.

These included Shri Kak's attempt to raise a Kashmiri regiment in the Maharaja's Army with the help of the National Conference. Sheikh Abdullah rejected the idea outright.

### KECSS Appeal

One of the ambitious projects of the The Kashmir Education Culture and Science Society is to develop a library, documentation centre, a manuscriptorium and a museum.

Resources being limited, the KECSS President, Shri M.K. Kaw, has appealed to the biradari to make contributions in cash or kind for the purpose. Some of these can be:

Latest and old books.

Creative literature by Kashmiris, including poetry, fiction and plays.

Manuscripts pertaining to Kashmir or written by Kashmiris.

Newspapers and periodicals.

Video and audio recordings, CDs and films.

Photographs.

Reports and publications produced by Kashmiri associations and institutions.

Press clippings.

Any other type of documents, including Government reports, which are directly or indirectly relevant to Kashmir studies.

Dresses, utensils, household items of daily use and other artifacts which are peculiar to Kashmir.

All donations may be sent by name to Shri Jawahar Lal Bhat, General Secretary, KECSS, B-36, Pamposh Enclave, New Delhi-110048.

## FROM PATIALA

### Kashmiri Course on Inter-net

An Audio Cassette course in Kashmiri (A handbook with three audio cassettes), designed and developed by Dr. Roop Krishan Bhat, produced and published by the Central Institute of Indian Languages, Mysore, has been put on the Inter-net by our young and dynamic software engineer, Shri Sunil Fotedar. The package has been put on the e-mail address URL:http://ikashmir.org/ciil.

The book comes with more than 40 lessons for teaching/learning the Kashmiri language, recorded in the voice, of famous radio artist.

## FROM JAMMU

### Seminar on Problems of Kashmiri Language

Samprati Kashmiri Bhasha evam Sanskriti Pratishthan held a seminar on "Problems Facing Kashmiri Language and Literature Today and Their Probable Solutions" in Jammu recently. The two-day seminar was held with the collaboration of the Sahitya Akademi and in cooperation with the J&K Cultural Academy and NZCC, Patiala.

Kumari Reenu Mohan Bhan, Deputy Secretary of the Akademi, said that the Kashmiri language has suffered a lot during the last decade of turmoil on the one hand and the displacement of a large section of writers out of the Valley on the other. She pointed out that the lack of translations from and into Kashmiri was hindering the progress of this language on an equal footing with other Indian languages.

Prof. R.L. Shant, President of the Samprati, said that the recent government decision to introduce the language in primary schools for the first time and the spurt in the activities of some newly-constituted literary NGOs, both in Kashmir and Jammu, was a very good beginning.

Prof. Rahman Rahi, (Fellow of the Sahitya Akademi, said that militancy had dealt a setback to Kashmiri culture and literature, as many a musician, artist, writer and translator had fled the Valley.

### Sahayak Samiti Celebrates Mela Kheer Bhawani

Kashmiri Sahayak Samiti, Jammu, celebrated Mela Kheer Bhawani with religious fervour and gaiety at Shiv Mandir complex in Sector-3, Trikuta Nagar, Jammu with a large attendance by devotees. The highlights of the programme were — Bhajans by

artists, mass *Arti* and distribution of *Prasada* at the end.

The Samiti also celebrated Navreh and Zangtrai at Garden Estate, Sector-4 extension, Trikuta Nagar with traditional fervour and zeal marked by Bhajans and songs sung by melody queen Kailash Mehra. The programme was very well attended by the community members.

**KV M. Releases Pt. Krishan Joo Razdan's Bhajan Cassette**

As part of its year-long celebrations dedicated to the memory of Pt. Krishnajoo Razdan, eminent saint-poet of 20th century, the Kashmir Vichar Manch (KVM) held a colourful programme on June 2, at India International Centre to release a cassette of the Bhajans by Pt. Krishnajoo Razdan. Audiences, which had came in large numbers, were treated to a delectable fare of poetry session recited by eminent poets of the community.

Mr. M.K. Kaw, former Secretary Education, was the chief guest with Shri S.N.Bhat Haleem, Editor, *Koshur Samachar* Kashmiri Section, Dr O.N. Kaul, renowned linguist and Shri Razdan of K.V.M sharing the dais.

## Our Bright Stars



**Sharmishtha Kaul,** daughter of Mrs. Nancy Dembi and Mr. Nandan Ji Dembi of D-5, Bhagat Singh Road, Adarsh Nagar, Delhi-53, has cleared Civil Services Exams- 2001. Born in Kashmir (Rainawari). She did her Matriculation from J&K Board. A post-graduate in sociology, Sharmishtha has been an outstanding student throughout. A good orator and a writer; she represented the J&K state in 1993 at the National-level science seminar. Sharmishtha attributes her success to Bhagwaan Gopinath Jee's blessings, family's support and her determination to succeed against all odds.

* * *



**Master Rohit Patwari,** student of the Army school, MHOW (HP) has secured 89.6 per cent marks in the CBSE Class XII Examination.

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Ms.**Sakshi Dhar** of Greenway, Modern School, Dilshad Garden, Delhi, has secured 87.6 per cent marks in CBSC Class X Examination.

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**Kavit Kaul,** a student of Atomic Energy Junior College, Anushakti Nagar, Mumbai, has passed Higher Secondary Certificate examination from Maharashtra Board and secured 90.3 per cent marks in aggregate and 96.7 per cent in PCM.

* * *



**Amit Qasba,** son of Shri M.L.Qasba, and Krishna of 60 A, Arjun Nagar, New Delhi, has attained All-India Rank 136 in the I.I.T, J.E.E. examination. He has been offered electronics and communication engineering.

* * *



**Dr (Miss) Rachna Ambardar** (M.B.B.S) daughter of Shri Surindar Ambardar, resident of Satara Maharashtra, has been admitted in the North Texas (U.S.A.) University for Ph.D research Fellowship.

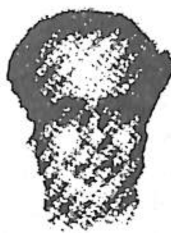
## Change of Address

Shri M.K. Kaw, IAS (Rtd) has shifted from CII/103, Moti Bagh to his own house, D-31, Pamposh Enclave, New Delhi -110048. His telephone number is 6229711, Mobile.9810832041

## Obituary

Smt Devaki, wife of late Shri Amar Chand Bali of Shopian, Kashmir, passed away at her residence on the night of June 11, at a ripe age. A pious lady she was, popularly known as Mataji. Thousands of Hindus and Muslims joined the procession of her last journey. As a mark of respect to the departed soul, the Shopian market remained closed on the day of her cremation. She is survived by her sons, Shri Somnath, Shri Makhanlal and Shri Prannath; daughters-in-law, Smt Uma, Smt. Rita and Smt. Jiga; daughters, Smt. Jayshree, Smt. Kamla, Smt. Meena and Smt. Phoola, grandchildren and great-grandchildren.

Shri P.N.Razdan, who retired as Chief Labour Commissioner, Government of India, left for his heavenly abode at Atlanta, USA, on May 15. His son, Shri Subash Razdan, former President of the Kashmir Overseas Association (KOA), and Mrs Raj Razdan, his daughter-in-law, were at his bed-side. An M.A.L.L.B from the Lucknow University, he rose to the high post in the post-independence era. Born of Smt Visheh Mali and Shri Bagwandas Razdan, a noted educationist, at Badgam 76 years ago, he subsequently settled in Sheetalnath, Srinagar. He is survived by his wife, Smt. Kanta Razdan.



*Prof P.N.Dhar, essentially an economist, was drawn into the vortex of national life quite early in his life. From Delhi School of Economics to Guyana (then British Guyana) as Economic Advisor under U.N. auspices, Economic Advisor to the Prime Minister and finally Secretary to the Prime Minister, Smt Indira Gandhi. Prof Dhar was the head of the P.M.O (or PMS as it was then called) at certain crucial periods in the modern Indian history. He was there when the Bangladesh war broke out in 1971, at the signing of the Simla Agreement in 1972, at the declaration of emergency in 1975 and at Smt Gandhi's defeat in the General Elections in 1977. Prof Dhar has written an eminently readable book, "Indira Gandhi, The Emergency and Indian Democracy," giving, among other things, a lucid account of his experiences at the P.M.O. The Editor-in-Chief of Koshur Samachar met Prof Dhar recently. A gist of the conversation is given below:-*

Prof Dhar firmly believes that Kashmir shall always remain a part of India but he feels that the tensions that have built up will continue for some time. "The emergence of the global coalition against terrorism is bound to blunt the onslaught of fundamentalists to the advantage of peace and progress in Kashmir," Prof Dhar averred. He lamented that there is lack of understanding of the Kashmir situation "including among some of the top leadership in India." For instance, not many are aware that the people in the PoK and some of the people active on the Kashmir front in the UK and USA are not Kashmiri-speaking people. They come from various stocks like Punjabis and Mirpuris. It was significant that the cease-fire line demarcated in 1949 was, by and large, the dividing line between the Kashmiri-speaking people and others, said Prof Dhar. "Very few people in India have grasped this subtle nuance," he moaned.

Asked whether the Simla Agreement can be constituted as a failure as it did not solve the Kashmir problem when India was in a position to force its point, Prof Dhar did not agree with it. "You must keep in mind the way international diplomacy works and there are always pressures and counter-pressures. India could not have forced a solution on Pakistan risking it to renege at a later stage. Bhutto did give verbal assurances that he would, by and large, accept LoC as the border between the two countries. He needed time to prepare his people for the change." Prof Dhar parried the question when asked whether the U.S.S.R had pressurised India into accepting the verbal assurances from Bhutto, but said. "The Russians were aware of some such verbal assurances. Bhutto had visited Moscow before coming to Simla." According to Prof Dhar one of the significant achievements of the Simla Agreement was the conversion of the cease-fire line into the Line of Control, a factor that the world has also recognised. He referred to Pakistan's Kargil adventure in 1998 and said "U.S.A" had made it incumbent on Pakistan to respect the LoC and withdraw its forces beyond that." Even presently, the whole world is accepting the inviolability of the LoC and Pakistan has been made to fall in line. Another important outcome of the Simla Agreement was the UNO downgrading the importance of the Kashmir Issue. Pakistan has failed to revive the UN interest in Kashmir.

Why did Bhutto renege on the verbal assurances he gave at Shimla? "The world economic order had undergone a change with the sudden fourfold increase in oil prices in 1973. The oil-producing countries suddenly acquired a tremendous political clout. Vast funds became available for the furtherance of what were called Islamic causes. In the changed environment Bhutto saw new opportunities for Pakistan's, economy and for a new geopolitical strategy." Bhutto was promised economic compensation for the loss of Bangladesh. Moreover, Prof Dhar felt that the accord negotiations with Sheikh Abdullah, of which Bhutto was aware, took unusually a long time. By the time it was signed Bhutto had possession of the 'Islamic nuclear bomb.'

What has beset Kashmir internally? "Corruption and more corruption of the local administration" he asserted. But aren't the successive Central Governments equally responsible for that? Prof Dhar did not prefer an opinion on that. There have been allegations that Smt. Gandhi had surrounded herself with what was called the 'Kashmiri Mafia' — D.P.Dhar, P.N.Dhar, T.N. Kaul and R.N. Kao. "This is not right. Everyone was there by dint of his merit and some of them were in the administration much before Smt. Gandhi came to power." Prof Dhar was, however, quick to add that Smt Gandhi had intense Kashmiri feelings.

In the 83 year of his life, Prof Dhar showed unusual alacrity and agility of mind. He disclosed that another book of his, this time on economic affairs, is in preparation. We would all be eagerly awaiting its publication.

We wish Prof P.N. Dhar well.

## From U. S. A.

### Late Pandit Shyam Lal Shakdher

We all are so very sorry to have lost an eminent personality of our community in the passing away of our Shakdher Sahib. He settled the wrangles of procedure in Parliament, and worked as the right-hand man of the Great Master, (late) M.N. Kaul Sahib, as his confidant. Shakdher Sahib discharged his duties with Kaul Sahib filialy, more than being next to him in official capacity. He was an administrator par excellence. Having reached the pinnacle of his official carrier, he never forgot the humane characteristics of a father figure. He had the quest for knowing the truth and was a voracious reader, giving a Midas-like touch to official notes. As the Chief Election Commissioner, he made original contributions. *Parliamentary Practice and Procedure,* as we see it today, is much indebted to his original contributions. He was a multifaceted personality, meek and humble though.

Partings are saddening: but this is the way of life as we look back. Death is an inevitability. Let us not, therefore, grieve, but try to emulate the hard-working quality of the great man to make our community and the environs bright and clean of blemishes that have polluted and corrupted our society.

June 16, 2002

Janki Nath Bhan,
(Former Chief Parliamentary Interpreter),
6899 Page Hollow Place, Fayetteville,
N.Y. 13066, New York (USA).

### Weakness in Hindusim

This has reference to Shri Kaul's article on 'Indian Elitism' in the May issue.

Shri Kaul says: "The Anglicized elite takes it as axiomatic that India's backwardness is due to the nature of the Hindu religion. This simplistic view, generated in the nineteenth century, continues to be embraced to the detriment of the nation."

The Ramkrishna Mission is a well-established organisation for giving true message of Hinduism to the world. It's saints and scholars have been travelling around the world as missionaries to explain the richness of the Hindu thought and philosophy. But they do not present a cover-up to the weakness of Hinduism. Thus Swami Ranganathananda, in his lecture at Harvard University, said: " India had cultivated positivistics thought and techniques earlier. But later, drawn by the lure of the Divine within, she comparatively neglected the world without and the character excellence coming out of action and struggle in that outer world of nature and society. This neglect became cruel in the last one thousand years,and it is the greatest single cause behind almost all the maladies afflicting modern Indian society, not only its poverty and illiteracy, but also its piety-fringed worldliness and sham religiosity bereft of the humanist impulse."

Raganathananda is not an anglicized elite. He has drunk deep into Hindu thought and philosophy. We should not feel shy of accepting our own weaknesses and neglect unless we have Brahminical approach to Hinduism. Mr. Kaul requires to think and ponder.

June 4, 2002

D.N.Dhar,
44-Adarsh Arya Appts.
Sector-6, Dwarika,
New Delhi

### Kashmir Bhawan Calling

The "Samachar" has eventually become the voice of Kashmiri Pandits whereas Bhawan means its *Kendra* (centre). We derive the strength out of it. We have informative articles, views, comments and other relevant information activities related therein.

Kashmir Bhawan Calling is one concept in that direction with scope for further improvement. The scope of the Kashmir Bhawan calling can be further expanded by including some of the following unexplored areas:

1. Expansion of the Kashmiri Samiti activities beyond the periphery of Delhi.

2. Expansion of Bhawan's increased biradari members especially due to migration from the Valley has necessitated catering to increased workload.

3. For generating consensus around opening up of educational and technical institutions for our young ones. It will not only open new employment avenues but also save us the disgrace of pleading for admissions to other institutions.

4. Exploration of new employment avenues for

our unemployed youth who are growing in numbers.

5. Pleading the case of our burnt properties in the Valley before authorities.

6. Establishing units across the country which would feedback the Bhawan with the required information about the biradari activities in their areas enabling the Bhawan to have ready data /information of the whole Valley.

7. Registration of unregistered migrants especially those who were serving outside the state in various Central and state departments at the time of the exodus. Further, all those who were in service or retired have to be registered for the determination of their status vis-à-vis the Valley and their present living standard.

9. It could also take up the task of completing an All-India directory of the Samaj with brief details regarding their present status, telephone numbers, and address etc.

T.N.Bhan
64, Nilgiri Apartments,
Alaknanda, New Delhi.

### Vagaries of Politics

This day takes me to a day in Jauary 1946 when suddenly we heard loud sound of slogan shouting. All of us came running on the street and were confronted with a big procession of Muslims of Jammu and Sialkot coming from Talab Khatikan. The pitch of slogan was somewhat horrendous—***Hus Ke Diya Pakistan, Lar Ke Lenge Hindustan.***

With such provocative and abusive slogan shouting, the procession vending its way through the narrow bazars of the city, reached Panjtirthi (a Hindu dominated area). A scuffle ensued between the two communities. Quick was the response of the then Government. The entire procession was dispersed with the government clamping curfew. Those were the days when the state was ruled by feudal King, Maharaja. Since this king did not require votes, though the Preja Parishad (Legislative Assembly) had been established, no leniency was granted to the rioters, with the result that the leading personalities of the two communities begged of the then Prime Minister of the state for pardon. And then only, after one week, the temperatures of hooligans began to subside. The Musalmans of Sialkot took to the running train and escaped from.

In the present system of governance we should not have expected such a situation to arise. But the bad governance is the root cause of all the ills we suffer from today.

Nirdosh Manav

### Taking over as Editor-in-Chief

On your taking over as Editor-in-Chief of *Koshur Samachar* please accept my greeting and go d wishes. I for one eagerly look forward to more excellence in the contents of our periodical. I am sanguine that a new era will be ushered in Journalistic acumen of our periodical which has become community mouthpiece in airing our views, culture, anecdotes so dear to us. Please also convey my greetings and best wishes to Mrs Alka Lahori Handoo for taking over as Editor (English). She needs special mention for I think she is first Lady Editor of our periodical.

June 25, 2002 Brig. Rattan Kaul

### Kind Attention Please

The production of *Koshur Samachar* has to go through many processes before it reaches the readers. Some of these are; composing, proof-reading (thrice), editing, page-making, photo processing, plate-making, printing, binding and mailing. As will be appreciated, all these processes are time consuming and necessarily time bound. To help us produce *Samachar* in good time we would request all contributors of write-ups, advertisers, including those for matrimonials and obituaries etc. to **send the material to us *latest by the 20th of each month.*** Only **material received by that date will be considered for publication in the next month's issue.** We need your cooperation and we hope you will appreciate.

# On the Home Front

## Snippets From J & K

**Recovery From Geelani's Residence**

Police have claimed to have recovered five page "highly sensitive" documents from detained Hurriyat leader Syed Ali Shah Geelani's house in Srinagar. The documents pertains to the deployment of army and paramilitary forces on the LoC during Kargil war. A joint team of police and income tax officials conducted raids at five different places including banks and recovered sensitive documents containing classified information. Inspector General of Police, K Rajinder Kumar told reporters that it was suspected that Geelani had passed on the documents to Pakistan as well, 'well are investigating the matter and hope to expose the entire conspiracy to destablise the country.' Kumar did not rule out the possibility of involvement of some officials in the conspiracy and said "anyone guilty would be punished." Police claime to have recovered data from the computer seized from Ali Shah Geelani's house which indicated transactions worth crores of rupees from the early 1990's. They said the money must have been distributed among the various militant organisations. Police also said it had recovered special programmes in the computer seized from the residence of Geelani by which one could easily make forged identity cards of Indian Government. Kumar said the information stored in the computer seized from Geelani's residence revealed funding of terrorist organisations. Besides, he said six packets of Rs. 5, 000 each were also recovered from separate envelops apparently meant for disbursement to families of slain terrorists. Police recovered cash to the tune of Rs. 11.22 lakh, 10,000 US dollars, vouchers relating to the purchase of a number of jewellery items, documents relating to purchase of two properties in a posh Srinagar locality, a diamond studded watch with the inscription "from Pakistan Government" during the raids. Police said some portion of the hard disk of the computer had been damaged and efforts were on the retrieve the data from there.

**ITBP'S New Strategy**

ITBP has decided to adopt the strategy of "target-oriented intelligence collection" to make its counter-insurgency operations more effective in terrorist-ridden area. The ITBP, which at present has 11 battalions deployed in the state and is planning to raise the number of personnel keeping in view the continuous infiltration from across the border, has decided to adopt a strategy based on specific and target-oriented intelligence inputs to make its operations more effective, Director General of ITBP S C Chaube told PTI in an interview. Pointing out that even after Pakistani assurances to curb infiltration, there was a continuous inflow of militants waiting to create trouble in the Valley and adjoining areas. The number of militant casualties has increased as compared to those in previous years. Last year as many as 19 militants were killed by ITBP personnel and many others apprehended besides recovery of 18 kg of explosives and a large quantity of ammunition. The Director General also said the Jawahar tunnel, the lifeline for transporting essentials for army and civilians in far-flung areas of Jammu and Kashmir, was a major militant target. One attempt on the tunnel was made in November last and another as recently as January this year. In both the incidents, ITBP personnel along with other security agencies foiled the nefarious designs of the militants.

**Battle for Domination**

In a first major incident of inter-group clash between two terrorist outfits six terrorists belonging to Hizbul Mujahideen and one to Lashkar-e-Toiba (LeT)— were killed in village Mithoon in Faridabad area in Kishtwar tehsil of Doda district on June 12. A group of 15 to 18 Lashkar terrorists, all foreigners attacked a hideout of Hizbul Mujahideen, which comprised the local ultras, at Mithoon at midnight. As the LeT terrorists outnumbered the e Hizbul Mujahideen men, who were reported to have been taken by surprise, the former managed to inflict six casualities on the latter. Retaliatory firing by Hizbul ultras led to the killing of one foreign mercenary of LeT group, the sources said, adding other terrorists of both the outfits fled away after about 20 minutes of exchange of heavy firing. Fleeing terrorists also took away with them the weapons of their cadre. No recovery of weapons could be made from the spot. When a joint team of Security Forces and Police reached the village Mithoon. Slain terrorists have

been identified as all locals of kishtwar and affiliated to Hizbul Mujahideen and Major Altaf, a Pakistani national of LeT outfit. Identity of one of the Hizbul terrorists couldn't be made immediately but he too was suspected to be a local, the sources said. The clash was reported to be a result of Hizbul Mujahideen cadre's repeated criticism of the foreign mercenaries, who had been resorting to extortions from the poor people of Marwah and harassing women. Due to fear of the foreign mercenaries, the local people hadn't been registering complaints with police. However, the Hizbul Mujahideen terrorists, who were locals, had warned Lashkar mercenaries to ment their activities, which was reported to have provoked the foreigners, who wanted to maintain their hold in Marwah Dachchan belt, which is know as a safe sanctuary.

### Jethmalani in Srinagar

Former Union Law Minister, Ram Jethmalani, who arrived in Srinagar on June 7, is reported to have engaged in unofficial secret parleys with the separatist leaders. Among the people he met were Hurriayat Conference Chairman, Abdul Ghani Bhat, Mirwaiz Umar Farooq, and Shabir Shah. A group of nearly 30 ex-militants are reported to have met him. Significantly, he did not meet Syed Ali Shah Geelani. Two days Geelani was arrested by police under POTA. Some observers believe that Jethmalani had proposed freezing of Kashmir situation for 20 years at the end of which some sort of referendum could be held. The acceptance of the prize proposed would, accordingly to knowledgeable sources, entail announcement of cease-fire and cessation of hostilities of the militants. Government of India would reportedly respond by release of detenues and recall security forces to the barracks. Jethmalani is believed to have received a negative response. He had also pleaded for participating in ensuing Assembly elections.

### Hurriyat Echoes Pak View

Abdul Ghani Bhat, Chairman of Hurriyat Conference, said in a press conference on June 5, that we outrightly reject the charge of Cross-border terrorism of infiltration. There is absolutely no infiltration or cross-border terrorism and the ongoing freedom struggle in Kashmir is indigenous inform and content. He went on to say: No border exists in Kashmir. It is LoC that divides two parts of Kashmir. Bhat was reacting to British Foreign Secretary, Jack Straw's statement that terrorism in Kashmir cannot be described as freedom struggle.

### Development of Kshir Bhawani

A comprehensive Master-plan for development of Kshir Bhawani temple at Tulmulla in Srinagar district is on the anvil, as announced by the Minister for Information and Transport Ajat Shatru Singh during his recent visit to the temple on the day of auspicious Jeshth Ashtami

He called upon Dharmarth trust to draw up the plan for beautification of the shrine complex which was being visited by thousands of devotees from within and outside the country round the year.

### Omar Abdullah for No Dialogue

Minister of State for External Affairs, Omar Abdullah, has ruled out a dialogue with Pakistan until India saw tangible results on ground with regards to cross-border terrorism, infiltration and closure of training camps.

Hailing it as the success of coercive diplomacy, Omar said US-led international coalition tilted towards India as it recognised our genuine threat perception and evidence of Pak-support to terrorism, Discussing the suggestions of posting US troops along the LoC he said our troops are capable of doing their job well.

### Phot I-Cards in J&K

Measures are being taken to introduce electors photo identity cards (EPIC) before the upcoming elections in J&K state. The district Election Officer (DC) has been asked by the Election Commission of India and Chief electoral officer J&K to implement the programme.

### From Earthen Pots to Gold Tooth Picks

At the time of Independence Jammu and Kashmir was the second most poor state of India. On the per capita basis today it is the second richest state. On the all India scale the state has the lowest percentage of inhabitants living below the poverty line.

Rise in living standard is changing the mode of the population and causing rise in expectations. In 1947, 90 per cent of the Valley's rural population was cooking meals in earthen untensils. Meals were eaten and tea drunk in earthen pots.

A minority of 10 per cent had tea-cups made of the China clay.

As years rolled by earthen utensils got replaced by copper, bronze and steel wares. The upper echelon

of Srinagarites prefer not eat in silverware. At the marriage receptions, the guests of the grooms side are supplied match-stick like objects for tooth-picking. These are made of 22-carrot gold.

### Kashmiris Wary of Violence

Many, if not most. Kashmiris who once supported militancy are now seeking dignified, honourable exit from violence. They no longer support the influx of Pakistanis and Afghans who create havoc on the ground, nor do they look kindly on militant leaders based in Pakistan who remain ready to fight to the last Kashmiri. If Pakistan's military leaders and intelligence chiefs still believe that Kashmiri Muslims will open a second front against India in the event of another war, they are likely to be sadly mistaken again.

*—Micheal Krepan in INDIA TODAY (June 10)*

### Militants Angry

The militant and not - so militant outfits operating in Kashmir from Pakistan are agitated over the commitment given by the Musharraf regime to stop infiltration across the Line of Control (LoC). Though it is difficult to say anything about their capabilities to operate independently, they appear to be angry over what they see as a U-turn by the military government over the Kashmir issue and are in a defiant mood.—*THE HINDU (June 26)*

### Antics of Abdullahs

The Abdullahs have performed yet another vaudeville act in Srinagar. The father–son duo has again proceeded as if the National Conference was a piece of family silver and Kashmir was its zamindari. The father wants to be "rewarded" for his "sacrifices." and the son talks of favours New Delhi owes his father. After four years of a cozy relationship with the NDA, the son suddenly discovers the Sangh Parivar's communal spots. Cynicism and calculation have been the only impulses of the Abdullahs... But it is about time New Delhi realises that the Abdullahs are not the solution but a part of the problem called "Kashmir". The reason is simple: the Abdullah dynasty is not interested in a resolution of the dispute, as its very raison d'eter would disappear the moment there is peace in Kashmir. And the Abdullahs will see to it that there is no movement forward in the direction of reconciliation and peace.—*Harish Khare in the HINDU (June 26)*

### NC's Tactics

Whenever the National Conference feels that it is in a tight corner in Kashmir, it plays the autonomy card....

While Farooq Abdullah's famboyance and capabilities as a speaker have made him a national figure, he has not been the most effective of chief ministers so far....

Now that he is paving the way for his son's entry into politics in a big way, he has to find an issue that will boost the NC'S prospects....*Excerpts form HINDUSTN TIMES editorial (June 26)*

### Tall Promises

Despite many tall promises endlessly made, the militants increasingly dictate Islamabad's foreign defence and domestic policy by carrying out actions that the regime is unable, or unwilling, to control.

*—Benazir Bhutto, Hindustan Times (June 26)*

### POTA Has Worked

The Home Ministry feels that its multi-agency approach and implementation of Prevention of Terrorism Act (POTA) had delivered significant success in detecting the channels of funding to terrorists operating in the strife-torn Jammu and Kashmir. Home Minister L.K.Advani told this to the Parliamentary Consultative Committee attached to his ministry, which met here on Wednesday. The Ministry is of the view that charitable institutions funded from abroad should be closely monitored and banks and credit institutions based in Jammu and Kashmir be regularly audited for suspicious transactions...

In a presentation before the committee on funding through banking channels, it was revealed that one Mehrajuddin Hafiz, arrested earlier, had spilled that since August 1995 he handled transactions of nearly Rs.18 lakh through his account in State Bank of India at Khaniyar.

Most of these funds had been received from Saudi Arabia through Riyadh-based Mohd Latif and the money was channelled through Prof Ramzan Sofi, a resident of Srinagar...The Poineer (June 17)

### American Team in J&K

A four-member team of officials from the U.S Embassy is in Srinagar and had meetings with political leaders, senior government and army officials.

Comprising Col Steven Soboto (Defence Attaché), Sheetal Patel and Kailash Jha (political) and Unni Menon (Press) the team, according to sources, is here to assess the latest political and security

situation. However, the visit of the Defence Attaché is seen as significant in view of the tension on the border with Pakistan and the reported U.S. offer for joint patrol.

Sources said that top army officials briefed the team on the prevailing situation in the border area. The team members refused to comment on what transpired. The members also met the Hurriyat chairman, Abdul Gani Bhat and the Democratic Freedom Party Leader, Shabir Shah...*(THE HINDU June 28)*

## PK (M) Applauds VHP Proposal

Applauding the stand taken by Vishwa Hindu Parishad (VHP) at its recent meeting held in Hardwar supporting the demand for a separate homeland for Kashmiri Pandits, the Panun Kashmir Movement today said the land in the north and east of the Jhelum river where over seven lakh Kashmiri Pandits have been resettled should be made a Union Territory. The organisation also declared that Kashmiri Pandits would boycott the forthcoming Assembly elections in Jammu and Kashmir...*(The Hidu June 28)*

## Musharraf on Kashmir

The Pakistan President, Pervez Musharraf, says that the Kashmir cause is the national interest of Pakistan and that there is no question of compromising on the issue.

Speaking at the National Defence College in Islamabad Gen. Musharraf said that his government would never compromise on the "national interest." It was wrong to presume that the Kashmir issue had been "buried" in the recent talks with the United States and the Western Governments...

Clarifying that Pakistan was pursuing its Afghan policy in the light of the changing circumstances, Gen. Musharraf said "but Kashmir is our national interest and we will never compromise on that." Policies could be changed but the "national interest" could not. To a question from the audience, he said that Pakistan and Kashmir co-existed.

■ ***Samachar Bureau***

KHIR BHAWANI
COOPERATIVE HOUSING SOCIETY LTD.

Members allotted plots in Alpha Sector of Greater Noida (U.P) through the society are hereby given notice to intimate to the undersigned their residential address, telephone no., if any, by 31st July, 2002 as most of our letters sent to the members have been returned undelivered as addressee not found. Members are further requested to intimate whether the allotted plots are still in their possession or have been disposed off, as this information is also required urgently by the society.

O.N.Teng
Secretary
F 12/7, A Krishna Nagar Delhi-51,
Telephone No-2092304

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# From Here And There!

■ Manohar Trakru

## Delhi's Trusting Simpletons!

Even the wisest of human beings make mistakes but only fools repeat them. Those who rule India at present used to lambast Indira Gandhi for taking Zulfikar Ali Bhutto at his word in Shimla and letting him off the hook when, by all accounts, he committed himself to convert the LoC in J&K into the border and we magnanimously granted his plea to return nearly a lakh Pakistani soldiers whom we held prisoner, besides large chunks of their territory. Thirty years on, almost to the day, the same inveterate critics of Indira Gandhi's action repeat the deed: they take General Musharraf at his word that he would permanently stop infiltration from across the border and promptly lower their guard. To make matters worse, the word has not been given to us directly but conveyed through interested third parties who have their own axes to grind in the region especially in the present turbulent times when everything is subservient to their one point agenda to hunt down the Al Qaeda without in any way hurting Pakistan that shelters them! Will we never learn, not even the hard way after so many of our people were killed by Pakistani militants?

While the western countries, especially the more crafty elements among them, had been readying the world for the 'fall-out' from what they expected to be nuclear mushroom clouds, the actual 'fall-out' has only been confusion. Though the feverish pitch of war hysteria has spiralled downwards, nobody is any the wiser where we actually stand now. The two countries are again drifting towards some kind of an armed peace, though *ek aadh* Indian soldier – as a Defence spokesman thoughtlessly put it – is getting killed every day. But the main fountain of bewilderment, at the time of writing, is South Block itself. From one end, we are told by the Defence Minister, who should certainly be in the know of things, that infiltration has gone down. From the other end his boss, the Prime Minister, who should certainly be in the know of at least what the Defence Minister knows, tells *Newsweek* that there has been "no change ...and everyday we are getting reports that infiltration continues." Even the Presidential hopeful, Lakshmi Sehgal, doesn't know what to make out of it as she said: "Look at the way the PM and the Defence Minister contradict each other....at least they should get their act together." If the infiltration has shown no signs of abatement, why did India "take significant positive steps," as an American spokesman put it, open its skies to Pakistani aircraft and why are we poised to send in a new High Commissioner to Islamabad?

## Consistent Teacher of Lessons

In a rather ironic twist of the norms we have been used to, such inconsistency is found in New Delhi, where it is least expected, while Islamabad is steadfastly consistent. Pakistan's head of state, though not constitutionally appointed but well and truly 'referendumised' as a popular leader, declares that nothing is happening and he never promised to stop cross-border infiltration for ever. In his own interview with the *Newsweek* he doesn't fight shy of calling himself a dictator. Nor does he conceal, or vary, his itch to teach India a lesson. Credit to him; he is nothing if not consistent. We all remember how desperately he has been hell bent on wanting to be India's tutor but the obdurate pupil will not cooperate! Possibly because the wannabe tutor is himself a no-good pupil because he has forgotten the lessons India taught Pakistanis in all the earlier conflicts, taking what must be a record number of prisoners of war in 1971! For the present he should thank the American soldiers, now comfortably stationed in Pakistan, because their presence must certainly have weighed as a factor in India's decision to stay its hand and not go in for an all-out conflict. Internally Pakistan is in an unprecedented political crisis in which his own moral authority to rule has been severely eroded, political parties are tottering and there is not even a facade of national unity. Internationally it has never been as friendless as it is now. In fact Musharraf should be thankful to the US for trying to motivate him, only politely and patiently, to give up terrorism; otherwise they could use the same stick in Pakistan too that they used in the Taliban-ruled Afghanistan.

It is indeed a pity that Musharraf is missing the chance history is providing him to follow in the footsteps of his hero, Kamal Attaturk. He could emerge as a greater beneficiary of his country if he gave up the buffoonery about "teaching India a lesson" and in-

stead took the advice proffered by some in the Pakistani Press itself: "Pakistan has to accept, once and for all, that it cannot force a decision on Kashmir. It has neither the political nor the military clout to dictate its terms." Unfortunately, the General is choosing to be a prisoner of past policies and, despite his brave announcements, lacks the will to change.

**Hurriyat's Fanciful Triangle**

Though still unable to see the writing on the wall, the Hurriyat leadership has at long last made a move which the Government may not throw out peremptorily without giving it a second's thought as was the case with its earlier ideas. Like the one for a parallel Election Commission which has found its rightful place in dust bin overflowing with similar ideas. It has now diluted its earlier stance of tripartite talks and asked for a triangular dialogue between itself, Pakistan and India. As a newspaper aptly put it, in doing so it has only moved from the impossible to the impractical. Despite what has been happening all these years, especially during the last few months, the Hurriyat is unable to shed its grand vision of having the magic to achieve a breakthrough on J&K. At least some of its leaders are known to us as reasonably intelligent people, some of them well educated. The Chairman, Abdul Gani Bhat, is reputed as an authority on Kashmir Sufism and research scholars even from other parts of India seek his guidance. It is incomprehensible how such a group of apparently sane and sensible people can come up with such hare-brained, unworkable and half-baked ideas or expect India to surrender Kashmir to Pakistan.

The only option available to the Hurriyat, and that because India is a democracy and not a military dictatorship, is to prove its real standing among the people. It need not get overawed by the recent *tamasha* of the Abdullah clan focusing on its own family and passing on the Karakuli cap as if J&K is not a state but a fiefdom. The Hurriyat can do so by contesting the coming elections and in the unlikely event of its scoring a majority, it can form the next government. But first it has to delink itself from the apron strings of Pakistani machinations and stop deifying the militants.

As for the elections, there need be no doubt now that these are round the corner. Like pre-monsoon showers being the harbinger of heavy monsoon downpour, Farooq Abdullah's pre-election barrage of outbursts against New Delhi is a sure sign that elections are around the corner. We will now be deluged with Abdullahite double-speak. One statement in Kashmir and then "I never said that" in New Delhi and elsewhere. India should by now have learnt to take in its stride this kind of anti-government vitriol from those fighting the battle of the ballot in Kashmir and concentrate on restoring peace and normalcy there. It is a conundrum of the Indian political ethos that those who were in the vanguard of the fight against the dynastic rule of the Dogras seem to claim it their divine right to perpetuate their own family's reign. Any party which the Kashmiri people feel has the genuine interests of the Kashmiris at heart can take this also as a plank in the electoral battle. Giving a tough fight to the Farooq Abdullah party, if not beating it outright, should not be all that impossible because the present rulers cannot blame Delhi for everything. What, for instance, have they done to root out corruption from the administration or to provide employment to the young people who easily gravitate towards militancy, or to provide educational opportunities to the long suffering Kashmiris.

**Fables About the Famous**

Every time a new dignitary takes office, as the new President will in the next few days, we are treated to colourful tales about his life-style, how he lives and works, his likes and dislikes, his views on various issues and, in the present change over at Rashtrapati Bhavan, how does its prospective occupant maintain his unusual hair style. For those who missed this nugget of information, Dr. Abdul Kalam pays about 500 rupees every time he visits his barber in Delhi to dandy up his overflowing locks. The barber's tariff card has a range from 300 to 800 rupees – rupees, not nautical miles like missiles have. But the really juicy tales about these dignitaries come after they lay down their high office, especially the bazaar gossip variety. Unfortunately not all are printable.

These stories show up the person as he really was. Take the first President, Dr. Rajendra Prasad who was known as the embodiment of simplicity who would feel highly embarrassed at the pomp and show that surrounded him. The only special favour he is said to have done 'to his own' was that the short pathway linking his ancestral village to the nearby main road got properly paved. He shunned the rigmarole of protocol. A story we used to be told in the General News Room of All India Radio, the main hub of all the hundreds of bulletins broadcast over it, was about a call the President himself made to the Editor one evening.

There was no television those days and it was the evening's main news bulletin that gave the latest about a day's happenings. The bulletin would be over by 9.15 p.m. but the editors would continue to be on tenterhooks for an extra few minutes waiting with baited breath just in case there had been some foul up about which an irate caller might complain. That evening just as the news reader closed the bulletin with "That is the end of the news," one of the telephones rang at the Chief Editor's desk.

" General News Room here," the Chief growled into the receiver as was his won't, confident that the bulletin had gone well.

*"Bhai, mein Rajendra Prasad bol raha hoon."*

*"Kaun? Kaun Rajendra Prasad?"*

*"Mein President bol raha hoon. Suniye, mein Muzaffarnagar gaya tha magar aap logoon ne abi abi Muzffarpur bola. Isko zara theek keejye."* End of the call. No fuss, no complaining, no 'how did this blunder take place!'

That was the type of man he was. Needless to say that the name "Muzaffarnagar" must have been broadcast a trillion times in AIR's bulletins that followed and also the next day, but nobody was asked to 'explane the lapse.'

But his successor insisted, so to say, on being shown the head that rolled when he pointed out what he perceived was a mistake made by AIR. Dr. Radhakrishnan had delivered one of his erudite speeches, full of philosophical abstractions, which in all probability floated over the heads of even the egg-heads to whom it was delivered. AIR's reporter did what he was expected to do: he simplified it and gave the gist in a language intelligible to the common man. The President heard it and it seems he was furious that someone had had the temerity to change or edit his language. He complained to the Minister in charge of Information & Broadcasting asking for details of how it happened, an explanation from the person concerned and all the rest of it. The reporter involved was one of the best AIR had at the time and everybody stood by him as he had done no wrong. But his explanation didn't cut any ice with Rashtrapati Bhavan which ordained that "action be taken against him!" Several months elapsed and everyone thought that the matter would rest there. Did it? No way! Three months later came a reminder that Rashtrapati Bhavan wanted to be *informed of what action* had been taken against the culprit! The poor reporter was shifted from reporting duties and a reply duly sent that he had been "transferred" as a punishment. It is a different matter that he was back at his original duties after a couple of weeks but this story of a President's wrath survives.

There are many such, and much more juicy, tales about other President's but this is too early a stage to narrate them. Doubtless Dr. Kalam will provide much more grist, hopefully all savoury, to this story mill during his stay at the Rashtrapati Bhavan!!

In the same vein, but not Presidential level, was a call Raj Narain once made to the News Editor of AIR. Not many would now remember him but in the hey day of his trouble-making days he carried a weight far above his political standing mainly because of his unpredictable ways to get noticed. Once when he thought he had done a remarkably "news-worthy" deed, may be he had organised a black flag demo or a strike or got thrown out of Parliament or some such thing, he telephoned the News Editor.

"Why was not my name given in the 9 p.m. news bulletin? Is it your father's radio," he thundered.

"No Raj Narain Ji, it is not my father's radio. But it is not your father's either!"

That chastened Raj Narain. Hardly ever did he call again, though he would occasionally send in his *chamchas* to create trouble!

# The Indian English Media

## An Island Far Removed From the Mainland

■Sarwanand

THE events leading to the *Shilla Dhaan* at Ayodhya on March 15, once again, underscored the role played by the English media, both the print and the electronic variety. An impression has persisted that the owners, the managers, the editors and others running the media, constitute a group of people which has cut itself off completely from the Indian ethos in its misplaced drive for an objective reporting. They are like an island far removed from the mainland. Each part of this island behaved as if it was standing in judgement on a country that did not belong to them. Claiming to occupying high moral ground, they did not hesitate to demolish any view opposed to their own belief irrespective of fastidiously pontifying that democracy encourages debate. A crass display of arrogance, matched with barbed language, were the order of the day.

The media reporting pushed an entire community to the wall, much to the glee of many.

### Convoluted Reporting.

One saw the comic drama of the same people being displayed in channel after channel on the same day with remarkable similarity of the quality of discussions. The events of March 15 were so partisanly reported that one thought it almost to be a crime to be an Indian. Headlines like 'VHP Surrenders,' 'Big climb-down,' 'VHP roar ends in a whimper only, added to the discomfort of the pushed-to-the wall community. It did not matter to the media that use of words like 'surrender,' 'defeat,' 'whimper' only added to the estrangement of the two main communities. A community which feels its sensitivities has been hurt cannot but sulk and nurse its wounds. Healing takes a long time. The attempt to scratch the wounds again and again leads to festering sores which may never get healed. It is of no concern to the media because they do not evince any interest in the well being of India.

### Crass Callousness

Let us take Gujarat as an instance. The Godhra riots were bad enough and what followed should be condemned by one and all. Media hype on Gujarat events was in order but not at the cost of sidelining the highly provocative Godhra event. While hordes of media people descended on areas inhabited by a certain community, highlighting the atrocities perpetuated on them, yet no effort was made to report in detail on the Godhra tragedy. Many victims of a particular community and their families were made to narrate their tales of woe, yet not a single media person cared to contact the families of those who were tortured at Godhra nor was any serious attempt made to trace the injured and uninjured passengers of that ill-fated train to give their version. That much for objectiveness and fairness of the English media. Reason demanded that Gujarat riots should have been described as post-Godhara events but our fair-minded media would have none of that Media reporting, on the other hand, created an impression that the activities of the VHP justified the Godhra carnage. This has deeply wounded the sentiments a community. But who cares Not the media, at least.

### One-Track Mind

A lot of hula-bulla was created at the Attorney the General's statement in the Supreme Court on March 13, The A.G himself accepts that he made the statement on his own and there was no such brief from the Government. The Prime Minister reaffirmed the same position. Yet the media would rather believe the secularists, not the A G, who has a constitutional position, because his averments were not in tune with the media's own thinking. Once lionised as one of the greatest upholders of human rights and rule of law by the media, Soli Sorabji is now being crucified. Media refuses to believe that a well-known Parsi, whose knowledge of law is too well-known, would have made averments that seemed to favour a community. The fact that both the Attorney-General and the Prime Minister had denied the news the matter should have rested there. The media should not have raked up this issue to such a pitch that it would help only in worsening the situation.

It is unfortunate that words like 'communal,' 'secular' 'pseudo-secular' are bandied about in our country as terms of abuse. The fact remains that BJP is a national party and that in coalition with a number of political parties it has been mandated to rule the

country. To brand it as a non-secular party, as opposed to secular opposition, is insulting to the Indian electorate. The acute casteist outlook of some of the opposition groups that has the potential of breaking the Indian society from within is glossed over by the media.

### BJP's Growing Influence

Once described as a party of the north or more particularly as that of the cow belt, the BJP has been able to find its feet in the south also. The main Dravidian parties, which were once its sworn enemies, have now no hesitation in sharing power with them. Even assuming that some so-called secular parties have aligned with the BJP only to share power yet it also goes to show that secularism, as advocated, is not really a potent force. It happens to be a convenient tool to suit various situations. The media has yet to learn to respect the people's mandate. The prevailing situation in India presents an interesting picture. On the one side are the nationalists and others, who want a civil democracy, where all groups have equal rights—but where ancient Indian symbols are given due prominence. On the other side are the populist and leftist parties who wish to maintain their coalition comprising several minority groups held together with the glue of job quotas and special guarantees. There is no denying that the emotional and partisan coverage of the events has shifted the focus away from a cool-headed consideration of the resolution of conflicts.

### Vested Interests.

It is not a blasphemy to suggest that the English media has a vested interest in a turmoiled India. The media revels in reporting scams, scandals, riots clashes and regional and caste conflicts. If, for instance, Tarun Tejpal of the Tehelka, was really sincere in exposing corruption in high places, he should have, as a patriotic Indian, taken all his material to the Prime Minister. If he felt that the PM was loathe to take any action on his expose then he would have been right to go public. Instead, not thinking as an Indian but only as a mediaman he went ahead with his news scoop. What he gained as a media man was lost in his sharing the general shame of the countrymen. Inducing an acute political instability in the country seemed to be his only aim and not the claimed urge to expose corruption. It amounted to Dushasan's forced undressing of Dropadi without realising the consequences of such an action, even on his wife.

The Agra Summit provided a classical example of the English media's obsession with news even at the cost of the prestige of the country. Senior editors and media-men listened, like sheep, to the harangue of General Musharraf at that infamous breakfast meeting. Not only that, one of the TV news channels was quick to obtain exclusive rights to broadcast the proceedings in India. That Gen. Musharraf was out to subvert India's resolve was too clear yet it was one of our TV channels which provided him the great opportunity. To hell with India and its resolve, giving space to Musharraf on such a large scale, was more important. The mediamen were, obviously, neutral between India and Pakistan. India seemed a far off country with which they had no attachment, not even of birth.

### Biased Reporting

Long on condemnation of one community only, the media has no advice or suggestions to other communities. By its partisan reporting the media has instilled a sense of fear in the minorities and, therefore, of revenge. It has been one of the unfortunate features of the English media. One community has been claiming that a mosque cannot be relocated as per their religion. The media could have done a yeoman's service to the community if it had collected reports from various Muslim countries like Pakistan, Saudi Arabia, Egypts, Iran, and Iraq where mosques were relocated for widening of roads, extending king's palaces, laying superways and submerging areas due to building of dams. Then there is the factor of the media turning a blind eye to the venom being published in vernacular, particularly the Urdu print media. There has been so much cry about madrasas being misused for anti-national activities, yet the media does not find it expedient or convenient to probe them.

Does such partisan reporting do credit to the media. Media's reaction to the promulgation of the POTA was equally interesting. It opposed it simply because of a clause that made it mandatory for any person having information on terrorists to pass it on to the authorities. Media men are super-citizens who will brook no much restrictions.

One of the most important weapons in the armoury of the militants, terrorists, separatists, secessionists disrupters, rioters etc. is to find their activi-

ties splashed in the media. Our English media is too willing to oblige. Imagine a person like Yaseen Malik, who killed a group of Indian Air force personnel while waiting for a bus in Srinagar (1990), finds a place of honour in a TV channel discussion. He does not accept Kashmir as part of India, yet finds enough space in the media to decry Indian polity and Indian state. It makes it difficult for one to accept that the said TV channel is Indian. A leading light among liberal Muslims recently complained openly that their views were either ignored or shoved to the remote corners of newspapers. The Shahi Imam, on the other hand, gets the front page.

Can media, particularly the English one, continue to act as an interested, outsider which has no stakes, whatsoever, in the political stability, economic well-being and peaceful progress of India? The Fourth Estate cannot, for long, be immune to the sensitivities of the people and it has to carve a definite place for itself in the nation's march to peace and prosperity. —

9/5/2/14

# Face to Face

## Jattu spurns offer of MLC ship

*Often referred to as the firebrand among the KP leaders, Shri. Hirday Nath Jattu of All India Kashmiri Pandit Conference prefers to call himself a ' sentimental Kashmiri Pandit' who would react sharply to the injustices and harassments meted out to 'my fellow KPs' by the majority community. Starting out quite early, when only seven-year old, on a life of social service by joining Bal Sabha at the behest of Bandhoji, the 'political guru' of KPs, Shri Jattu has come a long way through Yuvak Sabha and many other socio/religious/political organisations of the Pandit community. Acutely aware of his humble beginnings and not so illustrious academic/career graph, Jattu, nonetheless, remains a name to reckon with.—*

**Alka Lahori Handoo** of *Koshur Samachar* interviewed Shri Jattu. Given below are excerpts.

**KS:** *Allegations against you are that you broke the unity of KPs by floating a new organisation after losing an election to Dr. Peshin in Yuvak Sabha in 1982?*

**JATTU: On the contrary, I think, by floating AIKPC... I brought KPs and their problems into the sharp focus of the administration. I differed in principle with Dr. Peshin on many counts, one of them being that I wanted to extend the profile of the Y. S. to the political sphere as well while latter would like to retain it only as a socio/religious organisation.**

**KS:** *Do you see any chance, in foreseeable future, of KP organisations coming under one umbrella to pursue a common agenda?*

**JATTU: At the present juncture, there is a leadership vacuum in our community. In fact, our community has miserably failed to establish a leader after the death of Shiv Narain Fotedar. Right now, when our community is face to face with the most crucial and sensitive issue—Return to the valley—there is a whole new generation of leaders who had absolutely nothing to do with migration. Living in Cushy South Delhi environs, they are trying to cash in on a desperate situation. But let me assure you, these so-called leaders, who have not gone through the trauma of migration, its pangs and after-shocks, will not be allowed to decide on the fate of 3.5 Lakh displaced Kashmiri Pandits.**

**Q & A**



These 'new generation leaders,' who live in Cushy South Delhi environs, who did not go through the pains and trauma of migration, shall not be allowed to decide on the fate of 3.5 Lakh displaced KPs.

**KS:** *How satisfied are you with Government of Indias' policy on Kashmir?*

**JATTU: Govt of India has no policy, whatsoever, on Kashmir. The NDA government, like its predecessors has been following the policy of appeasement towards Muslims. KPs have suffered because of their absolute display of loyality to the nation. We were dubbed as 'agents of India'. Through your esteemed magazine I would call upon PM of India to please give us a time-frame and road-map to peace. If not please rehabilitate us. Thirteen years is a good period of time, an era almost. And all these years we have been neglected.**

**KS:** *What has been your and your party's achievements in post-migration period?*

**JATTU: All India Kashmiri Pandit Conference, has always been a frontline body in organising agitations, *dharnas*, raising voice against inhumane treatment meted out to KPs thus they had become an eyesore to fundamentalists. And it was only AIKPC which stayed put in the valley till March 1990 and held parleys with the government etc. It was my organisation which finally gave a call on March 5, when we were convinced the situation had reached a point of no–return for KPs. It was again my organisation which first felt the sense of indifference by Jammuites towards KPs. Again, It was my organisation which suggested and led the first official btatch of migrants from Jammu to Delhi.**

**KS:** *The rumour doing rounds in Delhi is that you have been offered an MLC ship by Chief Minis-*

*ter Farooq Abdullah? How true is it?*

**JATTU: Quite true. I have been approached implicitly by many of Farooq's emissaries to this effect, especially since the demise of Shri P.L.Handoo early this year. But I have outrightly rejected the offer since I don't want to sell out my community and its interests.**

KS: *Who, in your opinion, is responsible for the present mess in Kashmir?*

**JATTU: Both state and Central governments. Consecutive Central Govts never took a firm stand viz-a-viz Kashmir.**

KS: *Are you and your organisation prepared to go back to the valley and under what terms and conditions?*

**JATTU: It is premature to say anything about it at this time. Let normalcy return. Then we will decide.**

KS: *What is the news back from Home?*

**JATTU: We have learnt that some unscruplous elements of our community have usurped an important Hindu Trust to build hotels and shopping complexes. Such elements seem to be having the patronage of the state government. The assets of this trust could have been fruitfully utilized for the services to the community like opening of a technical institution.**

## Why I Am Hindu?

Believing as I do in the influence of heredity, being born in a Hindu family, I have remained a Hindu. I should reject it, if I found it inconsistent with my moral sense or my spiritual growth. On examination I have found it to be the most tolerant-of all religions known to me. Its freedom from dogma makes a forcible appeal to me inasmuch as it gives the votary the largest scope for self-expression. Not being an exclusive religion, it enables the followers of that faith not merely to respect all the other religions, but it also enables them to admire and assimilate whatever may be good in the other faiths. Non-violence is common to all religions, but it has found the highest expression and application in Hinduism. (I do not regard Jainism and Buddhism as separate from Hinduism.) Hinduism believes in the oneness not of merely all human life but in the oneness of all that lives. Its worship of the cow is, in my opinion, its unique contribution to the evolution of humanitarianism, It is a practical application of the belief in the oneness and, therefore, sacredness, of all life. The great belief in transmigration is a direct consequence of that belief. Finally the discovery of the law of Varnashrama is a magnificent result of the ceaseless search for truth.

*Mahatma Gandhi*

*Young India*, 20-10-'27

# India Re-Discovered—Myth of Aryan Invasion Exploded

■ A.K.Kaul

ONE of the greatest myths, perpetuated by the English and the left-oriented anglicised Indian elite, has been that Aryans came to India from outside. Described as illiterate barbarians, the pre-Vedic Aryans (Vedas are, however, believed to have originated in India) constituting of semi-nomadic tribes, are reported to have entered from the north-west through the mountain passes of Afghanistan. They were picturised as ruthless and merciless, conquering and subduing the natives by the sword. Believed to have poured down from the mountains on horse backs with skills in archery, in waves after waves over centuries, killing their opponents, ransacking villages and towns, the Aryans are accused of having destroyed the native culture, wrongly called the Dravidian culture completely, displacing the then existing political and economic order. Further, they are reported to have rejected the local language and replaced it with its own Vedic Sanskrit. The conquered, we are told, were reduced to the lowest rung in the new social hierarchy— that of the Shudras.

**Discrediting Hindus**

India, like the rest of the world, suffered repeated foreign invasions—at the hands of yueh-chi nomads from China, the Shaka (Sakai) nomads from the north-west, the Greeks, the Huns. They all wreaked havoc to varying degrees but the most devastating were Muslim invasions from the 19th century to the 17th century during which many schools, universities / monasteries, temples and libraries were erased. Even then the ability of the Hindus to preserve the comprehensive literature of Vedas has been incredible. With the advent of the British rule in the 9th century India came under an entirely new dispensation. Equally if not. more, destructive was the British Raj. An all out attempt was made to 'modernise' the country and, therefore, to Christianise it, by discrediting the Hindu culture.

**Vedas Through Coloured Glasses**

The encounter with the West following the setting up of the British rule, it has to be accepted, also spurred a cultural and spiritual renaissance in India. More and more Western scholars took to the study of India, its literature and culture. Naturally, on the top was the study of Vedas. Unfortunately, their vision, coloured by their imperialistic gains in the eighteenth and nineteenth century, the European scholars failed to assess the real value of the Vedantic literature. With their economic and political domination of Asia and Africa, the Westerners considered these areas as "cultural backwaters" which needed to be shown the light. Seized by a misplaced zeal of reform, the West took upon itself the self-appointed task of modernising and Christianising the people of the *"cultural backwaters"*. Since the Hindu culture proved a great obstacle in that mission the European efforts were tainted by a hidden motive to discredit the Vedas and also undermine the local religious and social traditions. They denied any deeper meanings and at best held these as some mumbo-jumbo and primitive poetry. They reduced Vedic hymns to archaic ritualism connected will propitiating the forces of nature. The great mystics, sages and saints were portrayed as beggars, magicians or even mad men. The newly emerging anglicised Indian elite accepted this description hook, line and sinker. The new breed of Anglo-Indians became part of the overall British mission to discredit the Hindu culture and way of life and highlight the superiority of the Western civilization and also Christianity. Lord Macaulay, one of the architects of the British Raj, proudly proclaimed that their mission was to create a new class of Indians who were *"Indian in blood and colour but English in taste, in morals and intellect."* What Rudyard Kipling called *"White Man's Burden"*, the Westerners led themselves" to believe," that they had come to liberate the native, from their culture which consisted only of ignorance, supertitions and the concomitant social evils. Macaulay introduced a new system of education in which English was introduced as the medium of instruction to the detriment of the vernacular system which was in vogue then. By having taken over education, the British taught us to look at ourselves through their eyes. It was thus that an influential class of anglicised Hindus was created, which was anti-Hindu in its intellectual and emotional orientation. And it was this class of self-alienated Hindus, led by Jawahlal Nehru, who took over the reigns of this country at independence.

**Arbitrary Fixing of Dates**

Max Muller, a great German-born scholar, had done extensive studies in Sanskrit and Sanskrit literature.

This, naturally, included an in-depth study of the Vedas. Writing in his work. *'The Six Systems of Indian Philosophy,* Max Muller said, *"whatever the Vedas may be called, they are to us unique and priceless guides in opening before our eyes tombs of thought richer in relics than the royal tombs of Egypt and more ancient and primitive in thought than the oldest hymns of Babylonian or Accadian poets. If we grant that they belonged to the second millennium before our era, we are probably on safe ground, though we should not forget that this is a constructive date only; and that such date does not become positive by mere repetition".* Max Muller, somehow arbitrarily fixed the age of Vedas between 1200 BC and 1000 BC. A. L. Bhasham, a renowned Indologist, author of the *'Wonder That Was India',* also went along with the orthodox view by assigning the four Vedas to the period between 1500 BC and 900 BC. Interestingly, the European historians had put the Aryan invasion in the time frame of 1500 BC to 1200 BC so as to fit it into their pet thesis that Vedas were the products of Sanskritic Aryans, who had despoiled the Dradvidian civilization from such areas as Mohenjo-Daro and Harrappa. Nothing could be more misleading than this assertion, which—simply perpetuates a nineteenth century scholarly bias. In fact, the latest archeological findings have not thrown up any evidence of any significant migration into India during the post Harappan era.

**Total British Control**

With victories over Tipu Sultan and the Marathas, the British enjoyed unchallenged power and earnestly embarked upon the task of draining India of its fabulous wealth. In 1778, Anquetil-Duperron, a French Orientalist, who spent seven years in India, penned this moving testimony. *"Peaceful Indians did the rumour of your riches have to penetrate a clime in which artificial needs know no bounds. Soon, new foreigners reached your shores; inconvenient guests, everything that they touched belonged to them. It was not enough that they should invade your commerce, make the price of foodstuffs and goods triple, alter their quality. Your factories almost wiped out, the workers taking refuge in the mountains "* The initial euphoria released by the study of Sanskrit followed by English translation of Hindu scriptures in the late eighteenth century was followed by unusual scum in the nineteenth century. The so called scholarly writings of this period generally referred to primitiveness of Hinduism in contrast to the true religion of Christianity.' As another French scholar, Raymond Schawab described it, *"the initial 'Indomania' gave way to 'British Indophobia."* Even Max Muller believed that *"The whole human race required a gradual education before, in fullness of time, it could be admitted to the truths of Christianity.* On the occasion of the release of the first edition of the translation of Rig Veda, Max Muller wrote to his wife: *" this edition of mine and the translation of the Veda will hereafter tell to a great extent on the fate of India and on growth of millions of souls in that country. It is the root of their religion and to show them, what the root is, I feel sure, is the only way of uprooting all that has sprung from it during the last three thousand years".* Continuing with this prudery, Max Muller further wrote, "I do *not claim for the ancient Indian literature any more than I should willingly concede to the fables and tradition and songs of savage nations".* M Monier-Williams found Vedic hymns *"to abound more in puerile ideas than in striking thoughts and lofty conceptions".* James Mill, author of the popular History of British India totally dismissed the idea of the existence of Indian civilization as according to him Indians' condition was *"one of the rudest and weakest states of the human mind"* and *"the Hindu, like the eunuch, excels in the qualities of a slave"*

**Role of Missionaries**

The Christian missionaries too were set on the same path to *lighten the minds of barbaric natives".* Thomas Macaulay, the First Law Member of Governor General's Council, wrote in his notorious *Minute on Indian Education* (1835) that Hinduism was based on *ora literature admitted to be of small intrinsic value that includes the most serious errors on the most important subjects hardly reconcilable with reason, with morality... fruitful of monstrous superstitions".* He further pontificated that *Hindus had been fed for millennia with a false history, false astronomy, false medicine in company with a false religion".* Alexander Duff, a prominent missionary then, was to say, *of all systems of false religion ever fabricated by the perverse ingenuity of fallen man, Hinduism is surely the most stupendous".* The general refrain was: *India is a country which, of all others, we are bound to enlighten with eternal truth".*

**False Allusions**

The study of Sanskrit had led the Orientalists to

observe striking similarities between it and Greek and Latin, both in their vocabularies and their grammars, pointing to a common source for all these languages. Conforming to their own belief of superior people as against barbaric Hindus, those orientalists rushed to describe Sanskrit as a language of a race, named Aryans, who could not have been original Indians. Therefore, the Aryan race was traced to Europe, Middle East, Central Asia and to Tibet not to speak of the Arctic region. A family of Indo-European races and languages was propagated. Not prepared to accept that the Orientalists owed their languages and civilization to India, they arbitrarily traced Aryans to areas outside India and then developed the thesis, based on wrong and purely imaginary facts, that Aryans had invaded India from the North West. Interestingly, it was being said that Hindus were the descendants of the same Aryan invaders as the European ancestors. It was thus easier to legitimise Britain's conquest of India, as one more Aryan wave which, this time would bring true light to the subcontinent. John Wilson, a leading missionary, declared in 1858, *"what has taken place since the commencement of the British rule in India is only a re-union, to a certain extent, of the members of the same great family.* " Max Muller provided the final explanation *how the (English) descendants of the same (Aryan) race, to which the first conquerors and masters of India belong, return to accomplish the glorious work of civilization, which has been left unfinished by their Asian brethren.*"

**Invasion Theory**

The theory of Aryan invasion came to be accepted in generous measure by the British rulers, scholars, civil servants, missionaries and the anglicised Indian elite. This theory came very handy to the British rulers who, in its perverted application, used it to deepen the divisions in Hindu society and exacerbate caste conflicts. Attempts were made to trace the origin of the caste system in the Aryan invasion theory. Brahmins were declared as the pure. The most sinister corollary, however, was to expound that, Aryans, through their ferocious invasion, displaced the local population and pushed them to the south. The picture painted was that blond and blue eyed Aryans' were ruthless and merciless, conquering and subduing the native population of the Indian peninsula by the sword. And that, in the process, they destroyed the existing political and economic order. The discovery of Mohenjo-Daro and Harappa had pointed to their remote antiquity. These discoveries came very handy to the protagonists of the invasion theory and they were quick to brand these as pre-Vedic, therefore pre-Aryan, and erroneously assumed that its creators must have been Dravidians. The discovery of a few skeletons at Mohenjo-Daro and Harappa was taken to mean as proof of slaughter by advancing Aryans. *"Indra stands accused"*, declared the famous British archeologist, Mortimer Wheeler. Further researches on these skeletons were later proved to belong to persons who had lived in different time periods. Moreover, neither weapons nor any signs of war were found at the supposed sites of the mythical massacre. There is no indication of any invasion of Indus towns nor has any artifact been found that could be attributed to the Aryan invaders. Neither the Vedas nor the South Indian (read Tamil) literature makes any *mention* of a large-scale invasion and consequent displacement. It is strange that both the conquerors and the conquered suffered from amnesia. The bogey of Aryan and Dravidian races was unknown prior to the nineteenth century either in the north or the south. But since European scholars were talking of the existence of these two separate and inimical races, the average educated Indian accepted it. Unfortunately, the wounds inflicted by the Aryan invasion theory on the Indian society are still being kept open by the missionaries, Marxist 'historians and politicians. They have made sure that divisions between castes sharpen rather than subside —for the simple reason that without such divisions they would all be out of business. A typical example of this is the continued identification of Dalits with non-Aryans. Dr . B.R. Ambedkar, the well-known messiah of the Dalits had studied the Vedas and other connected literature to arrive at, sound and unequivocal conclusions. Regrettably, these have been ignored by those who profess to follow his lead and swear by his name. Wrote Dr. Ambedkar; *"The theory of invasion* is *an invention. This invention is necessary because of a gratuitous assumption that the Indo-Germanic people are the purest of the modem representatives of the original Aryan race. The theory is based upon nothing but pleasing assumptions, and inferences based on such assumptions. The theory is a perversion of scientific investigation. It is not allowed to evolve out of facts. On the contrary, the theory is pre-conceived and facts*

*are selected to prove it. My conclusions are:- (1) the Vedas do not know any such race as Aryan race (2) There is no evidence in the Vedas of any invasion of India by the Aryan race and its having conquered the Dasas and Dasyus supposed to be the natives of India (3) There is no evidence to show that the distinction between Aryan, Dasas and Dasyus was a racial distinction (4) The Vedas do not support the contention that the Aryans were different in colour from the Dasas and Dasyus.*

*If anthropometry is a science which can be depended upon to determine the race of a people then its measurements establish that the Brahmins and the untouchables belong to same race. From this it follows that if Brahmins are Aryans the untouchables are also Aryans. If the Brahmins are Dravidians, the untouchables are also Dravidians".*

**Origin of Aryans**

Uncomfortable with the then prevalent theory of Hebrew ancestry, the Christianised history scholar latched on to the new emerging theory of appearance of the Aryan race in the misty plateaux of Central Asia. Eager to snap ties with the Semitic origin the historian gave birth to one more myth, this time of the Aryan European. The *"European Aryan"* grew into the "Indo- German" and the myth became grist to the mill of racial supremacy. Wrote Max Muller; "The *Brahmins of India belong* to *the same family, the Aryan* or *Indo- European family, which civilized the whole of Europe.* He went so far as to declare, that, *"the same blood was running in the veins of the swarthy natives of India and their conquerors, whether Alexander or Clive (also in the veins of} the English soldier and the dark Bengalese.* From identifying Sanskrit as a part of Indo-European languages the scholars rushed headlong to the creation of an Aryan race. However, with the re-unification of Germany in 1870-71 and the political assertion of a superior Aryan race and the need to maintain its purity as also its right to rule the world, sounded alarm bells in the ears of these scholars. These scholars, led by Max Muller, were so alarmed that they made brave attempts to reject the racial side of the Aryan theory. They now argued that the word Arya only referred to a linguistic group, not to a race. But then it was too late; the damage had been done. A contentious debate was let loose to determine the *"descendants of the Aryan master race.* Thus Aryanism became a nationalist dogma in the unified Germany. Along with this debate many theories cropped up about the original homeland of the Aryans. Many places were suggested. Hitler declared in 1924, *"The Aryan alone can be considered as the founder of culture... a conqueror who subjugated inferior races".* Thus the rise of Nazism and the subsequent break-out of world War. Suddenly the Aryan word had lost its validity as an ethnological term. The irony, however, is that while the Aryan race theory collapsed, as far as Europe was concerned, the Aryan invasion of India continued to be held true. Students continue to be told about Aryans and Dravidians as contending races.

**Saraswati Re-Discovered**

The re-discovery of the Saraswati river has been a very important factor in rejecting the invasion theory. In a number of hymns the Rig-Veda honours the river as such: *"she is great among the great, mightiest of rivers"* (VI.61.13) and *"surprising in majesty and might over all other waters"* (VII:95.1) with a *limitless unbroken flow, swift moving with a rapid rush and a tempestuous roar"* (VI.61.8). The existence of this mighty river was scientifically confirmed by satellite photography. Archeology did not only discover the dry bed of Saraswati river but also found over 700 sites, of all sizes, along its course and tributaries. Some of these well-known sites are Bhagwan Pora, Banawali, Kallbangan, Ganweriwala. They are all in India. However, Pakistani archeologists found over 400 sites. One of the most important sites discovered in Pakistan has been Mehargarh, north-west of the Indus river. Archaeology clearly tells that the long journey of Indian civilization began about 6500 BC .The sites excavated, including Mehargarh, shows .a continuous sequence of cultures spanning some 4000 years and leading to the *'mature'* Indus civilization with no break or disruption from outside. Nothing has so far been dug out of nine thousand year old soil that shows a break with Vedic culture as it is still existing in India. Wrote one of the upholders of the invasion theory, John Marshal; *"Taken as a whole, their (the Indus valley peoples") religion is no characteristically Indian hardly* to be *distinguished from still living Hinduism ... one thing that stnds out bolh at Mohenjo-Daro and Harappa is that the civilization thitherto revealed at these two places, is not an incipient civilization, but one already age-old and stereotyped on Indian soul, with many millennia of human endeavour behind it."* The fact that the great Saraswati

river dried up (1900 BC) before the supposed Aryan invasion, put at 1500 to 1200 BC, negates this theory. Most of the events and episodes mentioned in the Vedas as having taken place along the Saraswati river could not have been described if Aryans had come to India after the drying up of the river. The inevitable conclusion is that Rig-Vedic people and the Harappans were the same. It is almost accepted now that ecological stresses, caused both climatically and tectonically, played an important role in the life and decay of the Harappan civilization." Vedas do mention migration from west to east, suggesting a large-scale movement of the Harappan people towards the Gangetic plains, forced by the drying up of the Saraswati river. That is why later Vedic literature makes mention of the Ganges and allied rivers. Whatever may have been the case, the cultural continuity remained unbroken.

**Invasion Theory**

With overwhelming evidence to the contrary, the Aryan invasion theory needs to be buried nine fathoms deep. Strangely, the upholders of this theory have converted it into a dogma which has to be accepted on faith. The effort is to deny to the Hindu civilization its Indian origin. We may with reasonable certainty assume that the Indus-Saraswati civilization was thoroughly Vedic or, conversely, that the Rig-Veda and other related literature, were the product of the religious genius of the people who created the urban civilization of the land of seven rivers. (Sapt Sindhu)

.(The author is Editor-in-Chief of *Koshur Samachar.*)

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# Hinduism is India

**■Francois Gautier**

SINCE the Gujarat riots, it looks as if a battle between two radically different Indias is happening right now, under our own eyes and the outcome of this battle will decide what kind of India we will have in the 21st century. India's human rights groups, many of India's finest intellectuals, the Communists, the Congress, many politicians— infact, a major chunk of India's elite population — assert in the strongest terms that on the one side you find an India which is communal, ministreats or even kills minorities; tries to impose its majority feelings and way of life on the others and is generally attempting to create a Hindu state; on the other, they continue, you have the secular and democratic forces of this country, the journalists, activists, Catholic priests, Muslim liberals, who truly believe that circumstances have come to such a boil after the Ayodhya episode and the Gujarat massacre, that India has to be saved from Hindu fundamentalists for its own good.

This is on the surface, because history shows us that what appears as truthful is often false and misleading and what popular opinion holds as false is time and again the truth, which is attacked by dark forces by decrying it, denying it, or belittling it. Thus, if you examine closely the theory of the good secular Muslim/Christian/Marxist, versus the bad/dangerous/fundamentalist Hindu, you are bound to come up against several deep contradictions. First, historically, Hindus have been the least fundamentalist people in the world: Never trying to impose their creed upon others by the power of the sword, like Christianity or Islam, or even by the non-violent means of preaching like Buddhism, Hinduism has also proved over the ages its infinite tolerance towards other religions, giving refuge to all persecuted minorities in the world whether Parsis, Syrian Christians, Jews or Tibetans today.

Second, Hindus have been particularly targeted in the last 15 centuries: Louis Frederick, one of France's, most respected, balanced and respected historians, called the Muslim invasions of India "cataclysmic". Indeed, these invasions have left a deep scar of fear in the Hindu psyche and most of India's modern problems—Ayodhya, Kashmir, or the dangerous enmity with Pakistan—are a left over from these murderous assaults on Hinduism. Moreover Hindus in India are not only an object of mistrust and contempt for many, but they are also chased from their own ancestral lands. There was one million of them in Kashmir in 1900 and 300,000 in 1947 — but only a few hundred today. Hindus have become refugees in their own land. In Assam, Tripura, or Nagaland, Hindus are being outnumbered by Bangladeshi illegal immigrants and terrorised by pro-Christian separatist groups, such as the Bodos or the Mizos, while local governments often turn a

blind eye. Hindus are killed and raped in Bangladesh, were persecuted under the Taliban and are treated as second class in Pakistan.

It is true that the secular voices in India are often sincere, talented people who really want to preserve their country against the forces of communalism. One cannot fault a Shabana Azmi, an Arundhati Roy, a Medha Patkar, or eminent journalists like Dilip Padgaonkar with frivolity. These are people who are already famous or rich enough not to have to hog the limelight. They believe that they are putting their fame, or their pen at the service of true secularism. But then, they have to ask themselves the question how it is that they have the freedom to criticize and to write whatever they please. In China, a country which many of them admire, they would already be in jail or thrown out of the country; in Pakistan or Saudi Arabia, they might even get killed. It is time that Indian's intellectual elite realised how much they owe to Hinduism, both in terms of the ethos of tolerance in this country, its immense culture and its spirituality.

It is also true that one has witnessed in the past few months a sudden hardening of the secular forces against Hinduism. Not only in India, but abroad; not only with Indian journalists, but also amongst the Western correspondents. In France, for example, all the major newspapers have carried again and again particularly nasty stories against Hindus. Recently, one of the leading French newspapers asked General Musharraf this pointed question: Why does the world protest against the killings of the Palestinians by the Israelis, but stays silent when thousands of Muslims are killed in India?" And this gave Musharraf his golden cue: "It is not only Muslims who are targeted in India, he answered, but also Sikhs and Christians... India pretends to be the biggest democracy in the world, but it is only a bluf..."

Why this sudden hardening against what the secular forces like to call "Hindu fundamentalism." Throughout their history, Hindus have had numerous enemies: Arabs, British, Portuguese, and today Marxists, Muslims and Christians seem to have united against the common enemy. All of them, today and yesterday, felt that Hinduism was the only stumbling block to a wholly Islamised India, or a wholly Christianised India, or a wholly-Marxist India. And indeed they were right: It is because of Hinduism that for seven centuries India endured bloody after bloody invasions and still remained Hindu in its majority: it is because of Hinduism that India was never fully Christianised, as so many countries colonised by the British, the Portuguese or the French were: It is because of Hindus that Marx could never get a real foothold throughout India: It is because of Hindus that westerenisation, the civilisation of Coca Cola. MTV and MacDonald, is having a tougher time in India than it has had elsewhere in Asia or the developing world.

And, ultimately, India has to decide: Does it want to lose its soul at the hands of the secularists and become a country like dozens of others in the developing world: Westernised, globalized, Christianised, standardised? Or dies it want to remain unique, special, different, with a remarkable culture which has survived centuries of invasions and colonisation? It is thanks to this uniqueness that a Hindu is different from anybody in the world, or even that an Indian Muslim is different from a European Christian? Yes, there is truly a battle between two Indias at the moment; but it is not the secular versus the communal, nor the good Muslim versus the fanatical Hindu. It is a battle between a spiritualised India and de-spiritualised devitalised, dehumanised India.

The truth is: If India loses its *dharma* at the hands of India's enemies, there will disappear the only real spirituality left in the world. Once upon a time, true spirituality, which is the antithesis of religion, roamed the wide world: From Egypt to Mesopotamia, from China, to Greece. But today, the world is peopled by intolerant religions that still decree that their God is the only true one. Christianity is willing to put up millions of dollars of "charity" money to covert thousands of innocent tribals in the North-East of India, thereby cutting them from their roots and culture; Islam has men and women, who in good faith (look at the beautiful and innocent faces of some of the Palestinian women suicide bombers) are willing to kill and get killed to impose Allah's ways on an erring world. If we continue in this manner, we are going towards self-destruction, *pralaya*. I can only finish by quoting what the Mother of Pondicherry once said: India must be saved for the good of the world, since India alone can lead the world to peace and a new world order.

*(Courtesy Pioneer, New Delhi, April 17, 2002)*

# Biscoe–A Pioneer of Modern Education in Kashmir

☐ K. Surendra

E. Tyndale Biscoe once remarked: "What my friend Shankara does not know is not worth knowing."

This was the greatest tribute paid by late Biscoe, a British national, then Principal of Mission School network in the Valley, to his subordinate Headmaster in his book *Kashmir in Sunlight and Shade.*

Biscoe, a pioneer of modern education in the Kashmir valley, introduced wider dimensions of educational values like social service, fellow feeling, women's education, hatred against oppression, love for protection of the weak, treatment towards animals and truthfulness. Education during those times in the Valley was being imparted on orthodox lines. The Muslim boys were taught Arabic so that they could read the holy Quran. Likewise, the Kashmiri Pandit boys were taught Sanskrit in order to make them able to read the Hindu scriptures. In addition, Persian language and some arithmatical calculations were added to the curriculum. It was the Mission School which taught English language to its boys which, the State Govt. followed in some of it's schools. Availability of books was scarce and so boys were being clubbed together to look over into one book.

**Encounter With the Uncivil**

Biscoe's first encounter with the students of the school, at Fateh Kadal, brought him great surprise, amusement and even a greater degree of disgust. Surprised when, he saw human beings squatting on the floor with their mouths open. Sense of amusement with their ungainly costumes of long dirty night downs (pheran) with their foreheads smeared with vermilion with many wearing large golden ear-rings which could have torn off their ear lobes had they not been supported by strings over the top of their heads. The offensive smell in the classroom caused by the fire-pots held under the pherans, full of live hot charcoal, emitting fumes of carbon mixed up with stinking smell of dirty clothes and unwashed bodies, disgusted Biscoe. On further close look, he found their nails grown too long and when he asked reason for allowing the nails grow long he was told that long nails were the signs of gentility.

During the days of his apprenticeship, Biscoe learnt and unlearnt many things about Kashmir and came to the conclusion that Kashmiris suffered from all kinds of inhibitions, superstitions and based all their life's' activities on preconceived perceptions and notions which were difficult to change. For instance, they shirked from athletic games that would infringe upon their concept of gentility. They had the notion that playing, rowing or swimming, , would grow their muscles making them look like low caste folks like boatmen and coolies. It was an uphill task for Biscoe to introduce games among students who stubbornly refused to play them.

Kashmiri people have always suffered not only at the hands of their rulers but also natural calamities like, floods, fires, famines and dreadful epidemic diseases. People here, as elsewhere in India, would accept such natural calamities and catastrophies as the curse of the Allah or Ishwar. In case of epidemic diseases causing innumerable deaths, people would take medicines of Hakims or rely upon the prayers and incantations of the priest. In order to enable such people to overcome their timid nature and to prepare them to face the challenges, Biscoe thought a way of developing a sense of social service among the people, by undertaking voluntary services at times of epidemics in the villages or by rescuing the drowning people during floods or by saving their property under fire. Biscoe's plan of building such character among the students was based on humanist approach but to give it a practical shape became an uphill task. Biscoe's strong convictions and determination made him incorporate some specific measures in the school curriculum to shape up boys of good character.

**Ball Game**

Biscoe was bogged down with the problem of introducing athletic games for those boys who were reluctant to participate in them. He first introduced football in the school as this was simple to learn and easy to play for the students. Teams were formed to stand in school compound on two opposite sides with a football in the centre. The boys were asked to kick it at the blow of the whistle. As crowds watched the boys would not exhibit any interest and none of them came forward to kick the ball even after the whistle blew. Despite Biscoe's repeated persuasion, boys stood mute looking at one another. On a closer probe, Biscoe was told what held the boys from touching the ball was that the ball was made of leather and, therefore, unholy to touch. Biscoe, later on, was forced to crack the whip in order to break the deadlock. There

was pandemonium, boys rushed to kick the ball and they tumbled over each other to get a kick at the ball. Their shoes and clogs left their feet while trying vainly to kick the ball. The turbans and headgears flew in the air and rolled down the ground. The onlookers were excited for they had never seen such a spectacle. All of sudden the noise and excitement was overtaken by dead calm. The game ceased. Both players and crowd gazed at a boy whose face was hit by the ball and touched his lips. That boy was declared unholy. The issue became the talk of the town and Biscoe was blamed for his irreligious act.

The parents were also against sports and called it a waste of time. Their belief was that boys were sent to school to pass examinations and get white-collar jobs which would consequently make them eligible for marriages with girls from affluent families. Value of true education and framing of character, they knew nothing about and cared the least.

**Fire Fighting**

People would not come forward or extend help at the scenes of fire, which often destroyed homes and other wooden structures in the Srinagar city. The owners of the burning houses would cry hoarse for help with pots of water in hand but the crowd around would act merely as apathetic spectators. For scholars in school, the continuation of lessons was more important than fires which they had often experienced. In such fire incidents near the school, Biscoe inspired his school boys to come out to render a helping hand in dousing the flames and made them carry pots/ buckets of water from the river to the house on fire by forming a human chain to pass on the water pots. This way, the boys learnt the value of social service and invariably received honours in the school for such work.

**Breaking Taboos**

Kashmir being a land of rivers, lakes and canals, the water level would swell up during heavy rains resulting in huge floods and loss of lives and properties. To mitigate such tragic loss of lives to floods, Biscoe planned to teach swimming to the students in school. But the parents resented it saying that since their sons belonged to a higher social order, they should not be involved in any type of menial sport. A Brahmin, father who was highly placed State Govt. official, wrote a letter to school principal requesting him for exemption of his son from joining the sports team and boat-rowing as his son was strictly prohibited by astrologers from participating in any water game. Parents would not allow their boys to go near the river fearing they might get drowned. As a precautionary measure the concerned teachers of the school used school dye for printing a pattern on the thighs of his pupil to keep them away from water. This mark was checked up by parents in the evening to satisfy themselves that adequate care had been taken by the teacher.

Taboos and superstitions notwithstanding, Biscoe made swimming compulsory in his school and succeeded in creating good swimmers who swam across the Dal Lake and the Wular Lake. Later, the boys of the Biscoe School were being tauntingly *called"Dal cross, Wular cross but no pass."*

A Technical School started by A.B., Tyndale taught Kashmiri Pandit boys carpentry and masonry work, thus breaching the monopoly of Muslims who could not cherish the learning of these skills by Kashmiri Pandits. Kashmiri Pandits had good talent for artisanship but these budding carpenters stood face to face with another social stigma. Nobody would give his daughter in marriage to these men who were engaged in such low professions, with the result that Kashmiri Pandits had to give up these professions and preferred to join even as clerks in Govt or private service.

**Building Bridges with KPs'**

The antipathy of Brahmins towards the Biscoe scheme of education which placed thrust on physical and outdoor activities vanished with the passage of time.

Biscoe acknowledged that it was the erudition and intelligence of these Kashmiri Brahmin teachers who worked with him dedicatedly to establish C M S Biscoe Educational institution.

The light house of modern education and the centre of social awakening in Srinagar now stands in the memory of its former students only. The new third bridge has been constructed over the rubbles of old C.M.S School, Fateh Kada. The only respect shown to late Biscoe was that the bridge was baptized after his name and a small sized bust statue of Biscoe was installed at the east side of the bridge near Diwan Temple (Fateh Kadal).

How disrespectful and painful was it to see the statue of Biscoe defaced and mutilated soon after its installation? What an ungrateful act on the part of those who did it ?

*(The author resides at 128/13 Sector-1, Pushp Vihar, New Delli.*

# Trimming in the Gym

—Maharaj Krishen Kaw

One of the most hilarious spectacles of the new millennium is that of men and women, first gorging themselves on junk food and acquiring Ceat tyres around their midriff, and then going to gyms to work off the extra flab. They pay both ways—to rid the restorante of its junk and to rid themselves of their fat.

But if you talk of someone becoming fat you will be ostracized in civilized society for being ignorant of the basic tenets of polite discourse. " Fat" is taboo; "weight" is permissible. Even a sophisticated lady bearing a hypersensitive temperament will candidly admit having put on some weight.

This reminds me of the comedy generated by H. G. Wells in his story " The Truth About Pyecroft. Pyecroft is fat, but always talks of weight. The author gives him a nostrum that boasts of dramatic reduction in weight. Next day he visits Pyecroft at his house and at first fails to locate him. He is nowhere to be found on terra firma. Finally, his moans direct him to the ceiling where he finds Pyecroft lodged like a helium-filled balloon. He needs the ponderous weight of an *Encyclopedia Britannica* to bring him down to earth.

One of my friends Ghanshiam Das Kitchlu has joined a gym. They have taken Rs 15,000 from his fat wallet (God knows he can well afford that sort of chicken feed) and promised to take off ten kg, off his weight. The gym is run by nubile damsels and if he misses a session-, it is not uncommon for one of them to ring up his home and ask in such dulcet tones for, if you please, dear Ghanshiam. Ghanshiam, who is grey, balding and in his early sixties, is thrilled and is actually planning to slow down the process of weight loss. But Mrs. Kitchlu is not amused. Things have come to such a pass that I am afraid one of these days he may lose both weight as well as mate.

People have evolved strange prescriptions for weight reduction that defy all logic. My brother-in-law has taken a stern vow that he shalt not take sugar in his tea. It has been a decade since he took this vow and never has he broken it even to the extent of a grain of sucker. His father wails, "Oh my poor Kanwarji! What does he eat? It seems even breathing in air makes him put on weight." The same Kanwarji, every time someone offers him a sweet, not only takes a big piece of *barfi* or *balushahi*, but sometimes even goes for a second helping. No wonder, his middle ground is as expansive as ever .

Personally, I am for the diet that has been prescribed for the executives of General Motors. According to the blurbs, millions of dollars have been spent by the company to invent their optimum chart. At least when I eat eight bananas and a glass of milk, I know that although bananas are supposed to be fattening, research has shown this to be the best diet chart in the world. And when they give me six big tomatoes and one measly cup of rice for a whole day, and choose to call it the day of feasting, I do not protest; I meekly eat two tomatoes each for breakfast, lunch and dinner and enjoy it, to boot.

The best part is that you are not supposed to feel hungry because you can guzzle unlimited quantities of the wonder soup. And what nutrition does this miracle potion boast of ! It has water, onions, lots of them, chillies, pepper, salt and water, lot of it. I have gallons of this wonder drink and enjoy it because it sits on top of 12 glasses of water that I have taken already as part of the diet. With all this, I lose two kg against the promised six (maybe, Americans lose six; they have a lot to lose in the first place

It is another matter that next day I am back to my *aloo ka parantha, paneer ka pakora* and *tsir chot.* I put on four kg for the two I have lost.

But why bewail this cyclical movement? Isn't the *brahmanda* supposed to expand and contract alternately? If the cosmos can, why not the tumtum?

*(The author is the former Education Secretary, Government of India.)*

# Poetry From Young and Old

## Mother

Mother dear, I have always felt
your pious and neat love,
your purity and your sanctity
in showing your affection.
How silent but how inquisitive
you are in being
careful and attentive to give
your children all the comforts
and pleasures and what not.
You, like a flower,
calmly spread your fragrance of love,
display the colours of cheerfulness
and peace through your deeds,
just to bring a smile on the faces
of your children.
You sacrifice the joyful days of
your life for the sake of bringing up
and letting know what life is made up of.
You scold, get angry
but never go wild
as you know the depth of patience
and the value of perseverance.
Your presence only gives the feeling of
truthfulness, security,
comfort and selfless love.

Shalini Kaul,
Pratap Vihar, Ghaziabad.

## Ishta

The King of kings, the mighty Ishta likes,
For his fond worship, simple leaves and flowers
And what so offerings made by devotees!
Though heavenly singers sing for Him, He likes
Such chants more fondly which have zest and power
and rapture of His love-lorn devotees!
God is not fearsome yet the timid freeze
Before Him and say soulless formal prayers.
The more ecstatic — not a tall astray—
Regard Him as their own! Pray as they please!
They bear God's visage in their inner layers
of mind and soul where inwardly they pray.

Though God is more than human yet some say like man
He senses; He can see and feel;
And hear from far the foot fall of an ant!
He grants all gifts for which the devotees pray.
Joy and dominion both on even keel
And Bliss whose like no angel may decant!
God is with form and formless, verily:
Shapely like udders on the Heavenly Cow,
Shapeless like water spread upon the sea.
All things in one and yet surprisingly!
The Ishta is so human! Bound with love
He waits on seekers almost willingly!

*Sapru M.L.Narsim*

## Away from Home

Away from home, far in Rome,
There was a boom away from hut.
Went there a groom just to groom,
Came then a doom lost his gut.
Full of lust but met with dust,
Lost his might also his sight.
With broken crust but achievement the must,
Down came his kite lost whole night.
Past the time which was prime,
Struggled his best to get some rest.
Died this time what for a dime,
I know he just lost his nest:

Ramesh Dhar,
Rohini Delhi.

## The Death

I was dead
My sister raped
Sun stroke devoured my kins
Snake bite killed my wife.

I am dead
My mother is diabetic
Father's heart abnormal
And the brother depressed

I am dying
My progeny vanishing
The future no more
Every pleasure snatched.

I will die

We are landless
Grandpa calling Kashmir, Kashmir
And have the crematorium.

I must die
Huge family just in a cell
Privacy axed, values sickled
Community's survival iust a dream

I laugh over my death
yesterday I heard
Central team is coming
to assess. assess and assess !

Who is dead?
I or they
Who are still roaming
It amazes
How I live!

Adarsh Ajit,
Raghunathpore,
Udhampur.

# Hindu Shrines in Kashmir

## Need for documentation

—Virendra Bangroo

SOMETIME back the Jammu and Kashmir Government constituted a committee under the chairmanship of the Chief Minister, Dr. Farooq Abdullah, to work out a policy for safeguarding the Hindu religious places in Kashmir. The move, taken probably out of political consideration, did not make any headway due to feelings of general apathy towards Hindus prevailing in the Valley, but it was welcomed in some quarters for its potential of generating local employment as it was reported that some of the temples and shrines were to be renovated.

**Shambled State of Affairs**

When the question of renovation was raised, the Government sought district-wise records about their present condition, the area under their occupation, and the assets and properties attached to them. An order to prepare such data is believed to have been issued and passed on to district-level officers like tehsildars and patwaries. But just as the assessment work was to start, it met with opposition, with members of the local Sikh community asking for similar measures to be taken for their gurdwaras, claiming that they too had been damaged in the recent years. Not to be left behind, the Muslims too are said to have come up with the demand that their mosques and mausoleums should also be renovated and repaired. While raising objections, representatives of these two communities forgot that they already had their religious bodies to manage and look after their shrines and places of worship and that it were only the Pandits who had been thrown out of their homes and hearths and forced to abandon their religious places.

With the committee getting bogged down by these developments and becoming virtually defunct, the whole exercise may now have to be started afresh. One can only hope that the government is really sincere in proclaiming that it wants to safeguard the shrines that became desolate after the Hindus left. Leaders of the Pandit community shall also have to take a clear stand in this matter. They shall have to make sure that it is not a mere propaganda ploy of the present ruling party.

**Symbols of Glorious Past**

These Hindu shrines are not mere stone or brick and mortar structures, but symbols of Kashmir's cultural and artistic heritage and their neglect means the neglect of this glorious heritage. They have a distinct architectural style with the double pyramidal roof, triangular pediments opening on all the four sides, trefoil niches, fluted columns and cellular peristyle being some of their unique features. Kalhana's *Rajatarangini is* replete with references to magnificent Hindu and Buddhist shrines dotting the entire Valley shining monuments of architectural glory. Thousands of these shrines, history tells us, were converted into mosques with the advent of Muslim rule or fell into disuse with the passage of time. The trend continued unabated till the Dogras came and the hapless Kashmiri Hindus got a breather for the first time after being subjected to unprecedented atrocities by the Afghans. It was during this brief interregnum that they could recall their oral traditions and rediscover some of their ancient temples and relate them to their cultural past.

But the iconoclastic zeal of the invaders had left the rich architectural heritage of the Pandits in a shambles. Most of their ancient monuments were built either of wood or of stone. Wood being a perishable material, Kashmir's ancient wooden architectural structures perished not only because of depredations of the iconoclasts but also because of ravages of nature. But the lofty stone temples with their superb artistic features were deliberately razed to the ground leaving nothing noteworthy except the structures that stand defiantly at Pandrethan, Payar, Mammal and a few other places. The highest pinnacles of grandeur that temple architecture of Kashmir touched, however, is reflected in the ruins of the Martand and Avantipur temples which overwhelm one with their magnificence to this day in spite of their dilapidated condition.

**Need for Documentation**

Temple building activities resumed during the period of the Dogra rule due to state patronage, even though not as vigorously as in the times of the Karkotas and the Utpalas. The scale of these activities was also comparatively small. Most of the temples in Kashmir were built in this period on the remains of ancient structures with a superstructure of bricks. This super structure is mostly a curvilinear as found in th e temples of north-India plaines. In many of these temples idols and sculptures from excavations in the surrounding areas have also been installed. These sculptures are very valuable, throwing as they do a significant light on the sculptural art and religious iconography of ancient Kashmir. No attempt has, unfortunately, been made so far to survey or document these, and reports continue to come about many pieces of art being smuggled out to collectors and museums to rake big money.

**Hub of Socio-Religious Activity**

Today again the glorious architectural heritage of Kashmir is in imminent danger of being lost to posterity because of the havoc created by fanatical elements which find it impossible to face up to and accept Kashmir's cultural past and all that it stands for. For the Kashmiri Pandit the temple was an integral part of life and the hub of his socio- religious activities. It was not just a place of worship but a place where he

performed all his ceremonies from birth to death and celebrated all his festivals. Most temples in Kashmir were built on the bank of a river or a spring since water played an important role in rituals and religious functions.

Away from their homes and hearths, it is but natural for the Kashmiri Pandits to cherish nostalgic memories of the temples of their favourite deities which remained behind in the land of their birth. They crave to hear the chimes of the bells of these temples that rang in joy in their otherwise humdrum lives. They cannot forget the colourful festivals they celebrated in their religious shrines. A most common feature in most of these shrines was the Chinar tree under whose cool shade the celebrations took place. We may build similar shrines outside Kashmir but we cannot recreate the spiritual ambience associated with the shrines in the Valley, which was such an absorbing experience for us. The fact is that the sanctity we felt was not in the structure but in the place with our numerous memories linked with it.

**Still-Born Committee**

If we want that the Hindu shrines in Kashmir should not be damaged or harmed, vandalized or appropriated and retain the aura that still illuminates our memories, the least we must do is to maintain records about their exact number, location, assets, history, architectural features and other relevant matters. It is regrettable that we, Kashmiri Pandits, have done little so far in this direction. This needs a well-organized collective effort on quite a large scale and, therefore, deep commitment and involvement. The virtually still-born committee that Dr. Farooq Abdullah formed-obviously with an eye on the forthcoming elections — did not include many like Shri Dayakrishen Babu and Shri Harjilal Jad who had dedicated years of their lives to the service of Hindu shrines in Kashmir and were veterans of many a legal battle to save them from being appropriated and encroached upon. We must collect photographs, sketches, memoirs and anecdotes about the shrines and share our information with others in the community so that it can be passed on to the younger generations.

We hope that peace shall be restored in the unhappy Valley one day and we shall be able to return and share the joy of once again paying obeisance to our gods in our favourite places of worship, of circumambulating the holy shrine of Mother Sharika at Hari Parbat, of offering flowers and milk at the sacred Kheer Bhavani temple, of hearing the bells chiming melodiously at Ganpatyar. It will be these holy places more than anything else that will remind us of our past and reawaken in us our sense of belonging. Till then we shall have to be watchful and alert, keeping ourselves engaged in documenting all important facts about them. I for myself am in my own humble way trying to collect data from different individuals and sources, which I will be compiling district-wise. In this I solicit the valuable views, suggestions and inputs from every member of our community. Such cooperation, I believe, will further our cherished objective of preserving and protecting our heritage. To begin with, I have compiled a tentative list of the Hindu temples and shrines existing in the Srinagar district. This list is neither exhaustive nor complete but a humble beginning.

*(The author is the Documentation officer, Indira Gandhi National Centre for the Arts)*

**Existing Hindu Temples/ Shrines/Sacred Springs/Places of Worship in District Srinagar, Kashmir.**

| S.No. | Name of the Shrine | Village | Tehsil | District |
|---|---|---|---|---|
| 1. | Shankracharya | Gopkar | Srinagar | Srinagar |
| 2. | Mangla Devi Asthapan | Gulabbagh | Ganderbal | Srinagar |
| 3 | Dev Raj Asthapan | Nunar | Ganderbal | Srinagar |
| 4. | Shiv Temple | Darind | Ganderbal | Srinagar |
| 5. | Shiv Temple | Nunar | Ganderbal | Srinagar |
| 6. | Wudishwar Spring | Batapora | Ganderbal | Srinagar |
| 7. | Shivling Spring | Wutshan Manigam | Ganderbal | Srinagar |
| 8. | Ropa Bhawani Asthapan | Manigam | Ganderbal | Srinagar |
| 9. | Spring | Gamvara | Ganderbal | Srinagar |
| 10. | Vishnupad spring | Wakura | Ganderbal | Srinagar |
| 11 | Sheshyar temple | Sheshyar | Habkadal | Srinagar |
| 12 | Narparistan shrine | Narparistan | Habkadal | Srinagar |
| 13 | Bhagwan Gopinath temple | Kharyar | Habkadal | Srinagar |
| 14 | Ganesh temple | Ganpatyar | Srinagar | Srinagar |
| 15 | Ram Mandir | Sathu Barbarshah | Srinagar | Srinagar |
| 16 | Rishi Peer shrine | Alikadal | Srinagar | Srinagar |
| 17 | Dashnami akhara | Maisuma | Srinagar | Srinagar |
| 18 | Gupt Ganga temple | Ishber | Srinagar | Srinagar |
| 19 | Temple | Harvan | Srinagar | Srinagar |
| 20 | Shivatyar temple | Sonawar | Srinagar | Srinagar |
| 21 | Mahakali shrine | Khanakah | Srinagar | Srinagar |
| 22 | Gauri Shanker temple | Gundi -Ahalmar | Srinagar | Srinagar |
| 23 | Purshyar temple | Habakadal | Srinagar | Srinagar |
| 24 | Temple | Bulbullankar | Srinagar | Srinagar |
| 25 | Shiv temple | Mallapora, Habakadal | Srinagar | Srinagar |
| 26 | Gadhadar temple | Old Secreterariat | Srinagar | Srinagar |
| 27 | Shiv temple | Sheetalnath | Srinagar | Srinagar |
| 28 | Gauri Shanker temple | Upper Sathu | Srinagar | Srinagar |
| 29 | Gauri Shankar temple | Barbrshah | Srinagar | Srinagar |
| 30 | Shiv temple | Natipora | Srinagar | Srinagar |
| 31 | Shiv temple | Nishat | Srinagar | Srinagar |
| 32 | Shiv temple | Ishbar, Nishat | Srinagar | Srinagar |
| 33 | Shiv temple | Rambagh | Srinagar | Srinagar |
| 34 | Shiv temple | Chhanapora | Srinagar | Srinagar |
| 35 | Shiv temple | Jawahar Nagar | Srinagar | Srinagar |
| 36 | Shivala Temple | Chotabazar | Srinagar | Srinagar |
| 37 | Raghunath temple | Karfali Mohalla | Srinagar | Srinagar |

| | | | | |
|---|---|---|---|---|
| 38 | Soomyar temple | Habakadal | Srinagar | Srinagar |
| 39 | Dhumpora Shiv temple | Basant Bagh | Srinagar | Srinagar |
| 40 | Shiv temple | Gavkadal | Srinagar | Srinagar |
| 41 | Maha Ganpati temple | Hariparbat | Srinagar | Srinagar |
| 42 | Saptrishi shrine | Hariparbat | Srinagar | Srinagar |
| 43 | Mahakali temple | Hariparbat | Srinagar | Srinagar |
| 44 | Sharika temple | Hariparbat | Srinagar | Srinagar |
| 45 | Sharikapith | Hariparbat | Srinagar | Srinagar |
| 46 | Deviangan | Hariparbat | Srinagar | Srinagar |
| 47 | Sita Ram Ashram & Shiv temple | Hariparbat | Srinagar | Srinagar |
| 48 | Hari Asthapan | Hariparbat | Srinagar | Srinagar |
| 49 | Ram Koul temple | Hariparbat | Srinagar | Srinagar |
| 50 | Hanuman temple | Hariparbat | Srinagar | Srinagar |
| 51 | Pokhribal temple | Hariparbat | Srinagar | Srinagar |
| 52 | Shiv temple | Bagh Jogi lankar | Rainawari | Srinagar |
| 53 | Jogishari temple | Ghat jogi lankar | Rainawari | Srinagar |
| 54 | Shiv temple | Kralyar | Rainawari | Srinagar |
| 55 | Shiv temple | Naidyar | Rainawari | Srinagar |
| 56 | Shiv temple | Aftab sahib shrine | Bagh Rainawari | Srinagar |
| 57 | Shiv temple | Mi Shahpur | Rainawari | Srinagar |
| 58 | Bhairav asthapan | Bagh Jogi lankar | Rainawari | Srinagar |
| 59 | Vital Sahib | Maotiyar | Rainawari | Srinagar |
| 60 | Bhairav asthapan | Dal | Rainawari | Srinagar |
| 61 | Hatkeshwar Bhairav | Malkhah | Rainawari | Srinagar |
| 62 | Shiv temple | Keni Mohalla | Bagh, Rainawari | Srinagar |
| 63 | Mangleshwar Bhairav | Khankahi Maula | Srinagar | Srinagar |
| 64 | Rameshwar temple | Wazirbagh | Srinagar | Srinagar |
| 65 | Kathleshwar temple | Zaindar Mohalla | Srinagar | Srinagar |
| 66 | Ragunāth temple | Habakadal | Srinagar | Srinagar |
| 67 | Zewan spring | Zewan | Srinagar | Srinagar |
| 68 | Bhim Raj | Darind Gom | Soura | Srinagar |
| 69 | Anandishwar | Maisuma | Srinagar | Srinagar |
| 70 | Tushkraj | Bal Garden | Srinagar | Srinagar |
| 71 | Bahukhateshwar | Chhattabal | Srinagar | Srinagar |
| 72 | Puranraj | Gasiyar | Srinagar | Srinagar |
| 73 | Mahakaal Bhairav | Karan Nagar | Srinagar | Srinagar |
| 74 | Gangajatantirtha | Bemina | Srinagar | Srinagar |
| 75 | Jeevan sahib shrine | Motiyar | Srinagar | Srinagar |

# Biotechnology and its Applications

**—Dr. Meenakshi Munshi**

History of humanity has probably never witnessed the speed with which technological breakthroughs and economic opportunities are emerging on our horizon. Human life is likely to be more fundamentally transformed in forthcoming decades. There are many convergent forces coming together to create new, powerful and social currents. At the epicentre is the technology revolution unmatched. The precision tools of biology are opening up opportunities for re-fashioning life on Earth while foreclosing options that have existed over the millennia of evolutionary history. The Biotech Century brings with it a new resource base, a new set of tools, new forms of commercial production to spur commerce, a global trading market, and a new economic order. Together, genes, bio-technologies, life patents, the global life-science industry, human genome mapping and sequencing, upsurge of informatics are all beginning to remake the world.

**Agriculture, Food and Nutritional Security**

Ismail Serageldin, the former CGIAR Chief remarked:

"Bio-technology will be crucial part of expanding agricultural productivity in the 21st century and could be a tremendous help in meeting the challenges of feeding an additional three billion human beings, 95 per cent of them in the poor developing countries, on the same amount of land and water currently available."

As of today, we know over 800 million people have not enough to eat. More than 180 million children under the age of five are severely underweight, 17 million children under five die each year and malnutrition contributes to at least one third of such deaths.

Green Revolution was one of the greatest technological successes of the second half of the twentieth century. Introducing scientifically bred, high-yielding varieties of rice, wheat, and maize in 1960's and bringing about an overall increase in food production in the developing countries were the real scientific feats. The poor reaped the benefits of the Green Revolution, 40 years ago when there were a billion people in developing countries who did not have enough to eat. With population explosion the scenario has changed in terms of demand on quality. In this context, the strategic integration of biotechnological tools into agriculture to revolutinoize the farming systems emerged as a boon for the farmers. Now we have entered the so-called gene revolution era, which is relatively scale-neutral and is benefiting the big and small farmers with limited resources alike. It is also environment-friendly and low cost. In these innovations, global agriculture has found itself in the midst of a great transin, with an increasing volume of food and fiber being grown indoors in tissue culture, in giant bacterical baths, at a fraction of the price of growing staples on the land.



Bio-technology prompts a sustainable increase in the yield per hectare for staple crops like rice, corn, wheat and potatoes and also increase in nutritional content of food crops. For instance, the Golden rice is an engineered variety of rice fortified with Vitamin A precursor B-carotene and iron. This inexpensive solution will counter the wide incidence of childhood blindness and maternal anaemia among millions of people whose staple food is rice. Developing plants, which can withstand adverse environmental conditions, like drought, salinity, disease incidence, is another excitement. Now plants resistant to insect attack like Bt cotton are a reality, no more the fantasies of science fiction.

Of late, we have seen the merging of medical and agricultural bio-technology and this has resulted in developing foods which can deliver medicine in correct doses to the patients. These "neutraceutical" foods like potato, banana, cabbage etc. are expected to be in the market in the near future. Edible vaccines for some common ailments would soon offer an alternative pathway for drug delivery. Enhancing the bio-availability of therapeutics in the human system is a challenge.

**Animal Bio-technology**

Researchers are developing genetically engineered "Super animals" with enhanced characteristics for food production". Novel transgenic animals are a reality to act as chemical factories to produce drugs and medicines and as organ "donors" for human transplants.

**Pharma and Molecular Medicine**

A phenomenal revolution in pharmaceutical

industry has had an overwhelming impact on our lives. The powers of genetic engineering would help conquer cancer, grow new blood vessels, create new organs from stem cells, and even reset the primeval genetic coding that causes aging of cells. Bio-technology has yielded dozens of therapeutics like human insulin, growth factors for bone-marrow transplants and diagnostic kits for timely detection of various diseases. One of the major breakthroughs has been in stem cells, which hold solutions to regenerate body tissues. These can be preserved for indefinite time period. Bio-technology has also become an indispensable tool in testing of bio-logical materials, which are used as evidences in legal and criminal proceedings; the work on DNA fingerprinting at CDFD, Hyderabad, is most relevant in this context.

**Brain Research**

World-wide enormous progress has been made in the last decade in understanding human brain function due to the increase in numbers of researchers and also unprecedented technical innovations that have occurred in the 1990s. Most notable are the developments that have occurred in molecular biology techniques and better capability for brain imaging including functional aspects. These tools have provided new windows in "neuroscience" - one of the most advanced scientific fields.

Apart from the interest in understanding how the human brain performs complex cognitive functions and finding links between behaviour, brain and mind, there are serious health-related issues affecting the brain. From birth to old age, there are a host of neurological and mental illnesses afflicting humankind. Most of these are ill understood, poorly defined and defy current therapeutic strategies. Thus, the need for complete understanding of the brain function and better treatment and preventive care for brain-related disorders is well acknowledged.

In this direction, the Department of Bio-technology has established the National Brain Research Centre at Gurgoan, Haryana.

**Environment and Ecology**

A new generation of genetically engineered organisms is being developed to convert toxic materials into benign substances. Scientists are also using genetically engineered, fungus, bacteria, and algae as "bio-sorption" systems to capture polluting metals and radionuclides including mercury, copper, cadmium, uranium cobalt etc. Some of the areas where bio-technological tools have made a dent include land-fill technologies, bio-remediation, bio-sensors, bio-degradation of Xenobio-tic Compounds, oil-eating bugs, designer bugs for bio-mining, pollution control, cleaning of industrial, dairy, dye and industry wastes, restoration of denuded ecosystems.

Maintenance of a wide genetic base, which is an important element of bio-diversity, is essential. As we are sitting amidst one of the important hot spots of bio-diversity, it becomes imperative for us to preserve the bio-diversity by making agriculture and forestry more productive and environmentally sustainable. The global scientific community agrees that bio-technology gives us an important additional tool towards meeting these needs. So new technologies may increase the value of the bio-diversity since these allow the increased use of genetic diversity of both wild and domesticated species. Plant tissue culture has been regarded as a key technology for increasing the production capability of many plants of selected varieties, and to prevent their extinction. Bio-technological tools have thus paved a new pathway for restoring and preserving our Bio-diversity in multidimensional ways. These tools I believe will offer the ultimate answer to the growing challenge of a depleting environment.

Oceans cover about 70% of the earth, which house millions of marine organisms with unique qualities and uses. Reports suggest that marine bio-technology can help utilize more than 30 thousand known species of marine organisms and their bio-chemical capabilities to generate new classes of pharmaceuticals, polymers, enzymes and many other chemical products. Bio-technology would eventually boost the development of vaccines, diagnostics, analytical agents, and genetically modified organisms for aquaculture and seafood industry. Innovative approaches for improving animal stocks of fish and prawn have resulted in genetically superior class of these resources.

Modem biology has a tremendous implication in increasing and diversifying our echo-friendly forms of bio-energy by enhancing the availability and acceptability of bio-mass, bio-gas and fuel alcohol for commercially feasible future energy options. These would be affordable and decentralized systems.

**Industry**

Bio-tech tools have been effectively used in food and beverage industry, for developing enzymes,

emulsifier and allergy-testing kits. Recently Hoeshst developed 'Aesulfamate' the high intensity sweetener under the name Sunett TM. Its efficacy and toxicological safety have established this product as an extremely effective sweetener.

**Bio-safety Issues**

The enormous potential of bio-technology will liberate the people. 1.5 billion people earn less than $1 per day. Therefore, the speed with which bio-technology needs to be promoted has to be phenomenal. However, we cannot compromise on bio-safety issues. An appropriate, legal, regulatory and clearance framework has to be in place to be properly monitored and implemented by the State. Environment, food and health toxicity aspects are really crucial and the scientists, while satisfying their curiosity of new innovations and discoveries, must take note of these. Proper evaluation, large-scale field trials and environmental assessment parameters need to be built in the programmes of high quality research.

**Bio-informatics**

The emergence of the field of Bio-informatics has added enormous strength to biology. It encompasses mapping, sequencing, sequence comparison, gene identification, protein modelling, network databases, comparative gnome tools, gene mining and computer-aided drug designing, to name a few. The key challenge for the future is to build computer methods that can interpret bio-sequences using a still more complete integration of bio-logical knowledge. Since molecular bio-logy is a technology-driven process and now numerous new techniques have come up during the last decade, this has totally changed the concept of cloning and studying a single gene at a time. Now one can study a number of genes simultaneously using Microarray or the DNA chip technology. Here one can process thousands of DNA segments for detecting differences in the pattern of DNA sequences or expression pattern of mRNA.

Even one can study the over-all picture of how genes in all organisms (total genome) function, including the expression profiles at mRNA (Transcriptome) and protein (Proteome ). Then maps can be made which could eventually help in identifying the defects as well as the positive aspects of concerned gene or a protein. Such are the advantages of using these modern bio-logy tools.

Future advances in bio-technology offer the promise of an impressive array of new and useful products that will improve crop yield and quality, provide better nutrition, deliver needed vaccines and medicines, and produce more desirable fats and oil, extend the shelf life of fruits and vegetables, lower the food costs and create renewable non-food products that can reduce new varieties of plants. This is underway and will open up new markets to farmers and provide enhanced food products to consumers.

*(Dr. Meenakshi Munshi, is a senior scientific officer in the Department of Bio-technology)*

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# Sharda Temple and Shardians

**—P.L.Zutshi**

THE ancient Shardasthan Tirtha is situated in the Krishnaganga valley, about 100 km northwest of Srinagar. The shrine occupies a small hillock at the confluence of the Krishnaganga and Madhumati. At Shardi (74° 15', 34° 481) another large stream joins from north called Kankotri (M.A.Stein) but is designated as Saraswati by the Shardamahatmaya and local tradition. Krishnaganga is also called Ganga/Sindhu. The legend is that the Krishnaganga valley was visited by Lord Krishna to meet his Pandava friends who were then wandering in exile and had reached the Karnah valley. Thus the name 'Krishna' Ganga given to Ganga (Sindhu) commemorating the visit of the Lord to the valley. Sharda is about 10 miles away from village Dunial.

**The Temple**

The Sharda shrine occupies 4 kanals of land, half of which is stone-floored and at its centre stands the-temple surrounded by Dharmashalas. The roof of the temple is made of wood, the original stone roof having got blown during the reign of Raja of Karnah in medieval times, who is believed to have been storing gunpowder in the temple, which probably caught fire. The backyard of the temple is a terrace with a spring called Amarkunda.

The *temple* is approached from the river-bank by 64 steps each 12 ft. long and 2 ft. wide and another 300 small steps. The steps are flanked by massive walls forming an impressive gateway to the temple. At the top of the steps, one can have a panoramic

view of the imposing dense pine forest called Shardavan. The main temple is believed to have been built out of a large stone, which could have required more than three hundred labourers to lift as one single piece. The stone was brought from Narada, a place five miles away. The Dharmashala has seven to eight main rooms. Inside the temple sanctum is a stone slab, 8 ft square and 1 1/2 ft thick. It is known to have been embellished with jewels and precious stones. This slab is said to cover a spring. The main engraving is that of **Shri** Chakra. The slab is profusely pasted with vermillion, saffron and ghee on the Ganga Ashtami day.

**Adi Shankara's Visit to Sharda**

Adi Shankara (788-810 *AD)* is known to have visited the shrine of Sharda during his missionary visit to the Kashmir Valley at the beginning of the ninth century. He was overwhelmed by the discourse spiritual philosophy and ultimately had to accept the Shakti as supreme. His disciples are known to have confined that at the temple Shankaracharya seated himself on the stone slab. With the Shri Chakra, emancipation could have resulted in the composition of "Saundarya Lahri" in praise of Goddess Shakti.. "Saundarya Lahri" is considered a masterpiece after the Kashmir's epic book "P ANCHASTAVI", that showers praise on Divine Mother. Adi Shankara seems to have adopted 'Shri Chakra' in his total sublime reverence to Goddess Sharda, who bestows everybody with boons?

**The Hymn to Mother:** Sharda Varada Devi Mookhidata Saraswati, Sharanyetryambike Gauri, Narayani. Namostute, Namastasyey, Namastasyey, Namastasyey, Namo Namaha.

**Origin of Sharda Legend**

Like Satisar, Karnah Valley was also a large lake around which villages like Dildar, Nichian and many more are known to have remained submerged. The Kashmir Valley as of now also gets connected to Karnah valley via Sadhna gali (Chowkibal pass), which is at a height of 10,000 ft. Small human settlements at mountain heights are sites of old icons, stone mill, weapons and utensils. These ruins are named after 'Raja Karan', like the Karnah Valley. Small ancient settlements at places like Narain Nag, Gangabal and Wangat situated at high altitudes on the 'southern' side of mountain ranges of the Krishnaganga valley suggest some kind of physiographic continuity. Traces of civilization and settlements in Karnah valley are seen from excavation at the Dildar village that consists of the 'Lance', 'Maze', 'Swords' and 'pick axe'. The age is 3,000 years. Buddha statues are seen at many places along the valley suggesting influence of a later period.

Nobody really knows who built the ancient temple structure at Sharda. It is however, certain that King Mustkund brought in modifications later. He moreover must have been an outsider to Sharda.

The King is said to have ordered the building of the temple whose stones were excavated at Narada, dressed there and brought to the site, covering a perilous distance of five miles. Shri Chakra is an intricate expression of nature and life.

**Shri Chakra** basically seems to radiate the powers and the brilliance of mother celestial—Tripuratapanpatni. She is the mother of the Trinity order.

The myth and legend is strong enough to suggest the existence of a civilizational order, which sustained itself for a pretty long time undisturbed while imbibing nature in all its fineness and intricacies.

**Pilgrimage Routes to Sharda**

Sharda valley gets connected to Jhelum valley of the Muzaffarabad (Pakistan). It is believed that on Pakistan side, a road had been built along the west bank of the Krishnaganga river touching Sharda. Being a place of pilgrimage for the Brahmins of Kashmir, it has been approached for centuries over the mountain passes touching Tangdhar (Lolab Valley). One of the passes known as Sadhna Gali (Chowkibal) has been a more common route. On these routes fall the famous places of Gangbal, Narain Nag and Bhadra Kali.

Historians like, Alberuni, M. A. Stein, Bilhana, Jonaraja, Abu Fazal and others have mentioned about their pilgrimage to Sharda. Stein records that he visited the Tirtha in September, 1892. The temple is situated at the junction of river Krishnaganga and river Madhumati. He mentions another river Kankotri also designated as Saraswati, which comes from Chilas and meets Krishnaganga at Shardi (Sharda). He also states "Our verse contains an allusion to the union of these three streams". Dr. Ramesh Kumar tells of a famous Tirtha at Bheda along river Saraswati (earlier Karlkotri). At Bheda (Bhedagiri), the Goddess Saraswati is believed to have revealed herself as a swan in a lake Gangobheda spring situated atop the hill. Sonalal Thussu, an original resident of Lidderwan, a village in the Krishnaganga valley gives a graphic account of pilgrimage routes. His family used to run a provision store at Shardi and Dunial until 1947. At Sharda, another shop belonged to Pandit Diva Ram Razdan. Sonalal Thussu says. "There are ruins of old

temple at Lidderwan". 'Mahanldra' and 'Mukhisar' are holy springs with inscription of Omkar. It is believed that Lord Ram had visited this place. At Avura another village close by are around fifteen springs and a large ground called Rishinag. Many Nags are represented by stone *idols*. Sadhus and *Rishis* frequented 'Rishinag' *for* penance. In *this* jungle, broken pottery is seen littered all around, along with such materials used for 'Havans, rituals. About pilgrimage, Pt. Thussu states that Gangashtami at Sharda is a special day of the year, which falls close to the middle of August during the bright half of the month. On this day, Sadhus used to stay for many days, while Kashmiri Brahmins from the adjoining region came in large groups and a good number being the Hindu trading community from Muzaffarabad. The first leg of the pilgrimage being Lidderwan and the next was Dunial, when approached from Sopore-Zainpore-Saadmaalyun-Sharda temple. Maharaja Pratap Singh had appointed two priests, Pt. Nandlal and Pt. Ganesh Das of Nandkeshwar for puja and for general arrangements in the Dharmashala during the yatra period, which would last, minimum three days. Traditionally, the trading community would perform, 'Havan' and offer goat sacrifice. This practice however, had been discontinued after being resented by Mathura Devi. Such offering was changed to Navmi.

**Myth and Legend**

Sharda Valley (Kamah) is associated with the story of wandering Pandavas. On the nallah Kazi Nag in Karnah valley, stands a bridge called Pandavpull connecting Tad and Prad villages. Pandavas are told to have cut a large stone beam, which however remained unused and is seen lying in Mozi forest.

A pass on Samasbari mountain range called Nastachan pass (10,200 ft) is also called Raja Ram ki Lari (Raja Ram's range). Another pass at Kalarus called Sinjilli pass connects the Kashmir Valley almost directly to Sharda. This route was used during the Buddhist period. The Occasion of Lord Krishna having visited Pandavas at village Helmat lent the river 'Ganga/Sindhu' the name of Krishnaganga (also called Parvati Ganga). Enroute to Keran, there is a place called "Raja Ramun Diyan / Lariyan" (Raja Ram's houses and buildings). Lord Krishna used to stay for some time in some caves nearby.

The name of *King* Mustkund is associated with a legend that he had 'Buffalo' like ears and covered these with a large burden. Perturbed by them, he was advised to have a bath in Amarkund near Sharda, to get relieved of the abnormal ears. On way to Sharda, he was killed in a fight with Raja of Nagri of the Handwara Tehsil. His cousin then carried his head in a basket, and at Amarkund, he sat for rest and placed the conical base basket against a tree. The basket lost its balance and head fell in the spring. The king then came to life to the joy of all. Mustkund prayed at the temple, where the Goddess appeared to him at night and asked to (re) construct the temple. The king passed orders for the construction, which was completed with stone slabs cut and dressed at Narada.

At Lidderwan, there is a place called Ram Takht. There are two springs named as Ram and Sita. The legend says that at this place, there was a big lake in which boats would be seen tied on its banks. There is also reported by a Sitaji's Kitchen (Chulha).

Muni Shandilya longed to have a divine sight of Goddess Sharda. While travelling to the temple he took a *dip* in Krishnaganga at Drang. Half of his body then turned golden. The spring at Drang is named as Suvarnagandhaka, The muni then ascended the Rangavati forest mountain and reached Shardavan, where he was blessed with 'Darshan'. Then he took bath in river Madhumati, where he picked up a handful of water for 'Tarpan' and half of the water turned into honey, hence the name Madhumati. A bath at the confluence of Krishnaganga and Madhumati relieves one of all the sins, it is believed.

**Sharda Language**

In normal manner and technically also, a script gets evolved after a meaning is given to the phonetic form of the language. It is here that ingenuity is tested and appreciated. Dr. R. L. Bhat would suggest that since the development of consciousness, man used to pattern and modulate speech into a language followed by a script.

It is sure that the Sharda script should necessarily have enjoyed the backup of a language. Some scholars, perhaps hastily suggest that' Sharda ' is not a language but a script alone. It appears somewhat not acceptable. Kashmiri (language) had developed, followed by an appropriate script of its own in Sharda. The Brahmi. Script ( 1500 - 2000) could have had an undoubted influence if it were not as late. There is a reason to believe that a language and script, in which the oldest manuscripts are available in Kashmir dealing with rich expression of very mature order, should have had a very long developmental period. During development, a script gets altered bit-by-bit taking into account each sound notation such that in the final and evolved stage, it is as perfect. The Sharda

script takes care of more sophisticated phonetic challenges than Sanskrit. Sanskrit in its body frame is assumed to have developed in the Saraswati valley of the Shiwalik region. This river having dried up dispersed its large population of scholars and mendicants. The Saraswat Brahmin on reaching Kashmir should have influenced both the languages. Sharda, we are told, was written and spoken just as other languages. Being phonetically rich, should have lent it to the - Sanskrit language in good measure. "The script has been misused for Sanskrit", says Dr. Bhat. The Sharda language having come under heavy influence of Sanskrit and then foreign languages i.e., Arabic, and Persian and also with political pressures, lost most of its ground. We are told that until 14th - 15th century the tombstones in Kashmir were inscribed in Sharda. People then spoke the deformed Kashmiri and signed in Sharda.

Thus, then there is reason to believe that a well-developed Sharda script backed Kashmiri language or in other words it was the Sharda language in a full-blown form that formed the medium of expression of Brahmins of the Kashmir valley. It suffered later under the influence of the ruling community, mixing of cultures and the ever-changing political order. Sharda has full potential to bring back the glory of Kashmiris. This language has the power to be a tool of communication, used already by the Shardians.

**The Sharda University**

It is no more a myth. Shidh Shujaat author of article reproduced in "Kashmir Sentinel" traces the university of Sharda to a place called DRAV in Karnah valley. The place is situated at a height of 6,500 ft and referred to as Mai Sharda by locals. A fort has been built close to this university, which later became a place for the propagation of Buddhism. The ruins are still there along with a Buddha statue. Because of Sharda as the centre of learning, Karnah valley became very famous and popular among scholars. It is from here, that the message of Buddhism was spread to the adjoining lands and countries. Did Sharda 'University' really exist? Asks Dr. Kamesh Kumar. It stands answered thus. He himself reports some quarter kilometre brick structure from the temple, which could be the remnant traces of an ancient structure of the university complex. The legend of the 'Sharda Peeth', has been a reality and that used to be a coaching centre for Vedic scholars. This is borne by the fact that it enjoyed an authority and prestige. Ugrabuti, sent his manuscript of grammar to the Kashmiri scholars at Sharda Peeth (University) for their approval. It was rejected in the first instance and approved of only after re-submission and King Jayapala's Intervention. King Jaysimha of Gujarat,'under his influence in the middle of 1311\ century had arranged on loan the manuscript works of eight grammars from the Sharda Peeth (University) for the preparation of a new one by Hem Chandra, a Jain Scholar.

The honours of Sharda Peetha were conferred on Adi Shankaracharya on his historic visit to Kashmir and Sharda Mai. It is the highest honour given to learned men and scholars of repute. We are told that his Sanskrit masterpiece "Saundarya Lahri" is like 'Panchastavi', the book of hymn and an eulogy to the Goddess of learning —Sharda / Saraswati.

**Sharda Civilization**

Who were the people, who chose Sharda deep in the Krishnaganga valley leading on to Nanga Parbat range for a meditation and Sojourn? This place in very ancient times should have been an auxiliary abode for penance and hermitage, which changed into a settlement, however, small, during the "Dwapar Yug". The settlement seems to have inherited in abundance from Vedic and Ramayanic periods. There are reported evidences that Shri Ram and later Lord Krishna roamed the places of Karnah valley juxtaposed to the hills of north Kashmir. In the Karnah valley, once home to the Sharda University, a great legend is woven around the hermits, Buddhists, Kings and ordinary people who passed through the Shardavan.

Pandit Kalhan mentions about Sharda in the introductory verses, giving it precedence over the history of Kashmir. Kashmiris have a special place in their tradition of prayer and penance for Sharda Mai, since the dawn of their consciousness. The very concept of the Shiv-Shakti got crystallized by Shardians in the remote past, probably before the Satisar Lake burst. The perfect concept of Universe and life through **Shri Chakra** is engraved at Sharda. The replica of it is available at the "Chakrishar" temple at Hari Parbat. M. A. Stein confirms that, "for the convenience of worshippers a substitute of the ancient shrine of the Goddess has now been provided in close neighbourhood of Srinagar". It appears to be true, then that Sharda (Civilization) preceded the Kashmir (Civilization).

The author expresses his gratitude to all the original writers of articles on the subject that appeared in KASHMIR SENTINEL, Jammu, in 1989 -2000 AD.

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# Reincarnation — (Punarjanama)—I

—Triloki Nath Bhat

THE doctrine of reincarnation or rebirth *punarjanma* has over the ages not only been baffling theologians; cosmologists, parapsychologists and scientists—but also has virtually divided the world into two blocs, or schools of thought. That is to say, whereas the three major Semitic religions, *viz* Judaism, Christianity and Islam, have outrightly by rejected the principle of reincarnation, the other major eastern world religions like Hinduism and Buddhism have been ardent believers in the concept of rebirth from their very existence.

If we examine the main aspects of this controversial issue, dispassionately and discreetly, we come to the broad-based conclusion that this concept is by no means a mere phantasm of its adherents, or an ideology lacking a sound, reasonable, scientific basis. But there is no gainsaying the fact that until now even the most modern and advanced science and technology has not been able to address many less complicated dictums pertaining to theology and yet majority of the scientists today are bent upon establishing a link with God, rather than discard Him for good!

Rebirth is an inalienable process in God's creations with more and more of the unbiased class of intellectuals the world over consciously accepting its validity and authenticity in one or the other form.

**Eastern Concept**

**Hinduism:** From the very dawn of the holy Vedas— or the books of divine revelations—and the subsequent Vedic texts (scriptures of *'shastras')* like the Darshans, the Brahmans, the Upanishadas, the Puranas have been venerated by this oldest world religion— the Satya Sanatana Vedic Dharma, that is the modern Hinduism—as the eternal source for acquiring knowledge *(jnana)* and proper guidance by man for enjoying a peaceful and purposeful life in the present and the future *'janma'*. No matter how a Hindu chooses to interpret his religion, its three concepts, about which all agree, are:

i. Dharma, the set of rules or a code of conduct for pursuing a life of piety and righteousness;

ii. *Karma*, the belief that every action has a reaction, that is good for good and bad for bad, or as you sow, so shall you reap and

iii. *Paunarjanma*, or the transmigration of soul *(atma)* from one body to another, after death.

All genuine Vedic texts concur with the belief that there is rebirth after each death and death after each life. It may also be mentioned here that some recent ontologists have guessed that the subjects of monotheism and rebirth were not there in the Vedas, but were later additions found in the Upanishads. But their a s peculation stands unsubstantiated.

ऋग्वेद says:

औम संगच्छस्व पितृभिः सं यमेनष्टापूर्तेन परेम व्योमन।
हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सवर्चाः।।
असुनीत पुनरस्मासु चक्षुः पुनः प्राणमिह नो ओहि भोगम ।
ज्योक पशयेम सुर्यमुच्चरन्तमनुमेते मृडया नःस्वस्ति।।
पुनर्नोऽसं पृथिवी ददातु पुनर्द्यौ देवी पुनरन्तक्षिम।
पुनर्नः सोमस्तत्वं ददातु पुनः पुषा पथ्यां या स्वस्ति।।

Central idea: The *atma*, after leaving one body, passing through the rays of the sun and ether, enters a new body on this earth, according to its *karmas* in the previous life.

2. O God! Giver of *'Pranas'* (vital airs), grant us that we assume, after death, sound eyes to see the luminous sun and the ongoing and outgoing *pranas* (inner senses) to make us happy in our future births.

3. Be gracious, O Lord, to grant us that in our future births the earth give us *prana* born of food and strength, the bright light of the sun, give us *pranas* and the middle regions, give us life of happiness and piety.

यजुर्वेदः

ॐ प्रजापतिः सम्भ्रियपाणः सम्राट सम्भृतो वशादेवः संत्रोणर्मःप्रवक्तस्तेज उद्यत आशवतः पयस्यानीयमाने पौष्णो विष्यन्दमाने मारुतः क्लाथन।

मीःशारसि सन्लायमाने वायव्यो हमाण आग्नेयो वाग्युतः

सविता प्रथमेऽहन्नाग्नि र्दितीये वायुस्तृतीयऽआदेत्यशचतुर्थे चन्द्रमाऽऋतुषः षष्टे मरुतः सप्तमे बृहस्पतिशष्टमे। मित्रो वरुणो दशमऽइन्द्रऽएमादशो विशवे देवाद्वादशो।।

आप्स्वग्ने सधिष्टव सौषधीरनु रुध्यसे। गर्भे सन जायसे पनः। गर्भोऽस्योषद हिनं गर्भोवनस्पतीनाम। गर्भे विश्वस्य भुतस्यपग्ने गर्भोऽपामसि।।

असुर्या नामाते लोका अन्धेन तमसावृताः। तांस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः।।

Central idea: While the *jiva* leaves the physical body, the astral body (that is the *sukshama sharir)* passes through vital airs and herbs etc. and then enters another womb, for attaining a new life in accordance with its past actions.

**Soul Roams in 12 Stages**

When the soul leaves the body, it roams in about 12 stages in quick succession, through different vital airs (like the sun's beams, moon etc.), vegetation and then enters an embryo anywhere, in accordance with the laws of divine justice, to reappear on the earth, to reap the fruits of its *own karmas* of the previous life.

3. (Yajur 39/5-6)

The bodies that die end in ashes while the *atman* (soul) travels through several processes via air, light, etc. and ultimately assumes physical forms, again and again. O ye transmigrating *jiva* thou art passing through fires, herbs and vegetations while reappearing in new forms of earthly lives.

(Yajurveda 12/36-37)

To those regions where evil spirits dwell and utter darkness prevails, surely go, after death, all such men as destroy the purity of their own souls.(Yajur. 40/3; Ishopanishada-3)

सामवेदःओउम त्वं ह्याउङ दैव्य पवमान जन्मानि द्युमत्तम।

अमृतत्वाय घो यन।।

Samveda: O ye with a chaste soul and endowed with divine attributes, who hath passed many past lives through yoga, now thou aspire for *moksha*! (That is no more physical births) -Sam. 5/5/938

अथर्वेद :

ओउम पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च। पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव।

आयो धर्माणि प्रथमससाद ततो वपूंषि कृणुषे पुरुणि।

आस्युयोनिं प्रथम आ विवेशा यो वाचमनुजिनां चिकेता।।

O Lord! May the mind, with knowledge, pure thoughts and all the senses which sustain the *pranas,* with firm devotion to Thee be granted to us in our future rebirth. For, a man, who has done evil deeds, does not get good bodies (i.e. *yonis*) and acts in violation of the divine commands, suffers agony and pain in lower births. The *jiva* who obtains complete knowledge of the holy scriptures and enjoys a virtuous life, free from suffering. (Atharva. 7/6/67/1:5/1/1/3)

निरुक्त :

मृतश्चाहं पुनर्जातो जातश्चाहं पुनर्मृतः। नानायोनि सहस्राणि मयोषितानि यानि जै।

आहारा विविधा भुक्ताः पिता नानाविधाः। मातरो विविधा दृष्टा पितरा सुहृदस्तथा।

आवङ मुखः पीड यमानो जन्तुश्चैव समन्वितः अ०.१३ ख .१९

I died and was born again and having been born again, I died once more. I have tenanted thousands of different bodies; have tasted many kinds of foods, sucked many breasts and had many fathers and mothers. The *jiva* is born with its head downwards and suffers pains of birth. (Nirukta 13/19)

बृहदारण्यकोपनिषदः

तद्यथा तृणजलायका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्रम्या त्मानमुपसं हरत्येवमेवायमात्मेदं शरीरं निहत्याऽविद्यां गमयित्वा ऽन्यमपक्रममपक्रम्यात्मपमुसं हरित।। ४।४।३।।

Just as a caterpillar (insect), in moving from one leaf to another on a branch, holds fast its two hind legs to the first leaf and stretches forth the front legs to catch the second leaf and then alone grasps the new leaf, likewise, a soul, after leaving the previous body promptly enters another womb, wherefrom it emerges to assume a new body—according to its past *karmas*. This confirms the belief that the *atma* does not wander aimlessly after leaving its old body.

This *siddhanta* has been upheld by the most learned Vedic sage, and anthor, late Narayana Swami in his most popular work, *Mrityu aur Parlok* (pages 68-9-69, edition 1950. (Brihadaranyaka-4/4/3)

During the course of a highly enlightening, philosophical *upadesha* which the sage Yajnavalkya gives to Raja Janaka—and which lasts several long days—he explains elaborately the different stages of the soul's journeys to different births. Say, when a man in this life remains deeply attached to material

gains, worldly exuberance and greed—both mentally and physically—certainly at death his soul will assume rebirth(s) in such *yonis* where he would normally exhibit the very same inclinations. Man leaves behind all worldly riches at the time the *atma* leaves the physical body, and only the 'package' of his deeds—good or bad—goes along with him, which determines his future incarnation(s) (Ibid.4/42,5-7)

Human body constitutes three forms, *viz.*, physical body *(sthoola sharir)* astral body *(sukshama sharir)* and causal body *(kaarana sharir)* Only the physical body is destroyed (on cremation), while the other two bodies remain attached with the soul. until it reaches the stage of *moksha*. Further, on rebirth the soul can enter any physical body, according to the past deeds of his erstwhile lives, anywhere, irrespective of sex (male or female), caste or race or region, as per the Lord's judgement (Ibid)

**Clinical Death**

Western scientists say on the intricate issue of "What happens at death? "The stopping of the heartbeat and brain activity" are defined as clinical death. What, then, happens to man's energy at the point of the clinical death? A basic law of physics states that energy cannot be destroyed and, therefore, (on death) man's energy is not destroyed into nothingness, but is transformed, or moved, to other form—that is the next form of life... Research of relationship among birthmarks, birth defects and reincarnation moves from death in one lifetime to imprint on a developing fetus in another lifetime, carrying the memories —including physical ones—from a previous lifetime." Needless to stress, these are clear reflections of the Vedic concept of moving of the astral and causal bodies, on death to the next life.

मुण्डकोपनिषद says:

कामान यः कामयते मन्यमातः स कपमर्भिजायते तत्रतत्र।

पर्यापत कामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः

This Upanishada ordains that human beings, who do not disintegrate themselves from their attachment to earthly gains and do not ponder over future spiritual prodigies, can never aspire for *moksha.*

(Mundaka 3/2/2)

Shwetashvatar Upanishada: Its opening *adhyaya* elaborately elucidates that this entire creation and all animate beings therein own their existence to Brahma (the Supreme God) and that *jiva* always remains involved in never-ending life and birth cycles (called *awaagaman chakras*). But the *atma* (the soul) and Parmatama alone are two objects free from these chakras— that is they are eternal. So long as man remains engrossed in attachment to worldly luxuries, he has to suffer from births and rebirths according to his *karmas*. But for attaining *moksha,* one has to undergo austerities, follow the path of yoga and the attainment of divine knowledge.

Shwet: 1/6-10)

Kathopanishada: This Upanishada envisages an exquisitely meaningful dialogue between a young aspirant Nachiketa, son of sage Vajyashravas, and the Lord Yama on the philosophy of after-life experiences of a man and how to attain everlasting peace to the departed soul. It explicitly implies that those who follow *shreya marga* (the path of divinity) attain not only *moksha* but also leave behind their own chaste footprints for leading humanity to emancipation.

The whole discourse teaches us that "life is always "a combat mission" into an unknown territory and we cannot afford to be less than resolute in addressing its unpredictable surface-textures, if we wish to penetrate its ground patterns."

Chhandogya Upanishada: This Upanishada is the largest of the eleven most authentic Upanishadas, with 154 *khands* (chapters) and 636 *suktas* (aphorisms). Its lessons are mainly dedicated to the description of different forms of meditating on AUM—the supreme name of God—and, besides, enlighten us about the concepts of *brahma vidya*—the spiritual knowledge of life, death, worldly bondages, creation of *prana vayu, atma, dharma, karma, punarjanma, moksha* and such subtle topics concerning humanity.

A human embryo remains enveloped in mother's womb for ten or nine months and is then born into life. Then the human being, after living for whatever span of life is preordained for him/her, is carried back by *agni* to wherefrom he/she had come. (which only means enters a new life elsewhere.) (Chhan.5/9/1-2)

The original *suktas* or verses of the Upanishadas in Snaskrit, of which central ideas in English have been projected in the foregoing few paras, are very large in volume. These have, therefore, been dropped, to reduce the volume of the article. Further, it may

also be asserted that in all the Upanishadic text, we find unambiguous, copious references to the Vedic concept of *punarjanma.* But here we have picked up only some random references—just from five major Upanishadas.

न्याय पर्शन पुन्रुत्पति प्रत्यभावः

To be born again is *pretyabhava*

*Pretyabhava* is to leave an old body and to assume a new one.

(Nyaya Darshan 1/2/19)

योग पर्शनः स्वरसवाही विदुषोऽपि तयारुढोऽभिनिवेश ।।2/2/1।।

Following by its potency the fear of death affects even the learned." (Yoga Darshana:1/2/9)

"The logic, that the fear of death normally keeps haunting every human being during his/her lifetime.' is a signal proof that he/she has experienced death from the previous life.

**Karma is Powerful**

The theory of Karma: In the Vedic theology, the concepts of *punarjanma* and *karma* are closely related, just as the Sun and the sunlight are. It enjoins that every action produces a reaction; that is good deeds yield good results while evil ones bring bad results. Thus, obviously, one's *karmas* are the only determining factor for his or her *'yoni'* or incarnation, in the next life. We can liken action and reaction to gravity and anti-gravity, as propounded by Albert Einstein.

In this connection Yajurveda defines the nature and purpose of one's *karma* in this mantra:

ओउम कुर्वन्नेव कर्मीणि जिजि विपच्छतें ~~ समाः

एवं त्वयि नान्यथतोऽस्ति न कर्म लिप्यते नरे ।। यजुर्वेद 40/2।।

"O man! Aspire to live, by virtuous deeds for hundred years, in peace with thy neighbours. Thus alone, and not otherwise, will thy deeds not influence thee." (Yaj:40/2)

The Puranas: Out of a large catalogue of the Puranas of the Hindu pantheon, just a few like the Vishnu, the Shiva, Garuda, Vayu, Matsya Puranas, the Bhagvata Mahapurana, Devi Bhagwata, are more popular amongst certain sects of Hinduism. And in each one of these we find specific mention of the principal of *punarjanma,* here or there. It is not, therefore, deemed necessary to quote those references lest this narrative should become boringly verbose. However, पुनरपि जन्मम पुनरपिमरणं पुनरपि गर्भनिवासम "I have to assume births again and again, deaths again and again, and get entries in wombs, again and again" (from *Vayu Purana)* is the core issue of all such Puranic references.

**Gita's View**

The Bhagvadgita on *Punarjanma:* Whereas the Bhagvadgita broadly envisages the subtle philosophical lessons from the Sankya Darshana and the Yoga Darshana, it binds man to the performance of *'nishkama karma*—pious deeds without attachment— and also confirms the Vedic doctrines of the immortality and the transmigration of the soul. Lord Krishna in his discourse to Arjuna observes thus:

वासांसि जीर्णानि यथा विहाय नवानि ग्रह्णाति नरोऽपिराणि।

तथा शरीराणि विहाय जीरणान्यानि संयति नवीन देही।।

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।

न चैनं कल्दयन्त्यापो न शो षयति मारुतः ।।

अच्छेद्योऽयमदाह्योऽयम क्लेद्योऽशोष्य एव च।

नित्यः सर्वगतः स्थणुरचलोऽ यं सनातनः ।।

जातस्य हि ध्रुवो मृत्यु ध्रुवं जन्म मृतस्य च।।

तस्माद परिहार्येऽर्थे न त्वं शेचितुमर्हसि ।। (गीता अ० 2)

As a man, discarding worn-out cloth, puts on other new ones likewise does the embodied soul, casting off worn-out bodies, enter a body that is new. (22) Weapons cannot cut it nor can fire burn it; water cannot drench it, nor can wind make it dry. (23) For, this soul is incapable of being cut; is proof against fire; is impervious to water and undriable as well. This soul is eternal, omnipresent, immovable, constant and everlastingly (24) For, in that case the death of him who is born is certain; and the rebirth of him who is dead is inevitable. It does not, therefore, behove you, O Arjuna, to grieve over an inevitable event.(27)" Bhagvadgita: II/22-23-24&27)

II. **Buddhism**: Now we make a short appraisal of the Eastern world's second large religion. Buddhism's concept of reincarnation.Of all the great world religions, Hinduism and Buddhism have developed the doctrine of reincarnation though in a variety of forms. As history reveals, Buddhism arose from Hinduism in the 6th Century B. C. Buddha, from the outset, rejected the existence of God as well as the Vedas and other Hindu scriptures. His self-appointed mission, however, was sharing the secret of enlightenment with all those who desired salvation. After his enlightenment, the theory that gained recognition was that suffering is caused by desire and learning to desire less leads to enlightenment. And because of people's attachment to worldly materialism, do they continue to undergo births and rebirths in the

world.

Being deeply mentally afflicted on seeing the scourge of animal sacrifices that were prevalent amongst many unorthodox and heretic sections of the society at that time. Buddha ordained his followers to espouse the golden principle of AHIMSA—non-violence.

The basic difference between the Hindu and the Buddhist beliefs in reincarnation is the latter's doctrine of *"anatta"*—literally an *atma* is no *atma* (i.e without soul)...which means that what is transferred from life to life are patterns rather than an actual soul. In other words, Buddhism does not believe in the transmigration of the soul, though it upholds the belief in man's rebirth after death, as such repetitions of births provide an opportunity for his *nirvana*, which is their equivalent for the Hindu *moksha*. Their eightfold path to *nirvana* devolves on 'right' views, resolve , speech, conduct, livelihood, effort, mind-fullness and concentration. In, Buddhist concept of *anatta*, each life is lit from the life before; as a candle lights a candle, and achieving *nirvana* is sometimes likened to putting out a flame. According to Tibetan Buddhism, all moments of existence are between states, including death, the afterlife (the period between the death and the new birth) and rebirth. The other 'between states' are normal living, dreams and the trance state which has a different meaning from that used in hypnosis. Their spiritual goal is to achieve enlightenment from these states.

The current Dalai Lama—the spiritual head of the Tibetan Buddhists, now living in exile in India—is considered the 14th reincarnation of the Buddha. According to him life is defined as the basis for consciousness and as soon as the body is no longer able to support consciousness, there is death.

**Western Theology**

**1. Judaism and Christianity**: Reincarnation is currently a very hot topic indeed, especially in the Christian media. Many Christian theologians call it a pagan superstition. Some even say the theory of reincarnation is "satanic." But millions of people today are very curious about reincarnation and many believe they have lived before.

Belief in reincarnation has never been confined to only people of the Eastern religions. According to recent surveys, one in every four Americans and Western Europeans now believes in reincarnation. An increasing number of people around the world are involved in 'post-life regression therepay' to discover who they were in previous lives. It is now a part and parcel of the New Age movement!

In Westerners the problem with reincarnation is more a conceptionable one than a question of belief. Henry Ford, the renowned American industrialist, was among many Western believers. "I adopted the theory of reincarnation when I was twenty-six," wrote he "and religion offered nothing to the point. When I discovered reincarnation...time was no longer limited...

**Old Testament**

In 1980, an Israeli Rabbi wrote in *News week*. Almost every person bears the legacy of 'previous existences' Actually the mystic Jewish text, the Kabbalah explores reincarnation in great depth, among many other mysteries. But the Jewish interest in incarnation goes back, much farther than the Middle Ages, when Kabbalah was first recorded. It goes all the way to Genesis, the first book of the Bible.

If a Biblical scholar were to connect the dots in the *Old Testament*, that suggest reincarnation, the dots are there, waiting to be connected. The Samaritan document, among other Biblical studies, suggests that Adam was successively reincarnated as Seth, Noah, Abraham and Moses. One Biblical scholar, Rabbi Moses Gaster, asserts that belief in reincarnation has always been a part of Jewish belief. 'Gilgul' a Hebrew word for incarnation literally means the revolution of the soul. As in Buddhism, the Jewish connection is considered to be an explanation of suffering and pain in the world.

**New Testament and Christanity**

The story of Christianity begins with a belief in rebirth of sort: As Jesus said: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." (John 11/25)

For 'resurrection' literally means come back from the dead, so it is a belief that goes hand in hand with reincarnation. Similarly, in Gospel of John, Jesus answers a question from a man of Pharisee (member of an ancient Jewish sect, distinguished by strict observance of the traditional and written law): "Verily, Verily, I say unto thee: Except that a man be born again, he cannot see the kingdom of God." And again: "Marvel not that I said unto thee: Ye must be born again." (John: 3/3,7)

Again, in 'Revelation.' Jesus gives clear indication of those dead for a thousand years living again part of first ressurection and so on. (Revelation 20/4.5)

How do, then, the luminary ecclesiastics of the Christian church interpret the above divine sayings of Jesus?

Ancient Egyptians also believed in the transmission of souls. Passages from the *Book of the Dead* imply the possibility of a second birth. They also believed in eternal soul, separate from the body.

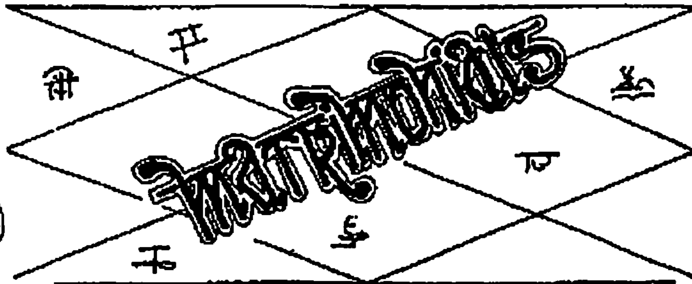
Early Christian theologians, such as Saint Augustus of Hippo, were very much influenced by the Greek philosophy of Plato and Aristotle, who had adopted the idea of reincarnation from Egyptians.

Till 553, the Christian church had an uncanny fascination for reincarnation. Jutin Martyr (100-165), founder of the first Christian school in Rome, wrote in his 'Dialogue with Tryppo' that a soul inhabits a succession of bodies, but it cannot remember previous lives. Another Christian theologian, Origen, tried to incorporate most of the beliefs of Greeks and Hindus in Christianity. But, later these items became so controversial that in the 6th century they were officially condemned as anathemic. His teachings were thus expunged from the church doctrine, never to return.

In reality later Christian theologians feared the domination of Greek, Roman and Hindu ideas on their religion and so vehemently opposed it.

Belief in incarnation has never been confined to only people of the Eastern religions. Contemporary Protestant and Catholic beliefs seem to write off the idea of reincarnation. Protestants believe that at death the body will sleep in the grave until the judgement Day. Catholics believe that the soul goes to either heaven, hell or purgatory (an intermediate state, after death, for expiatory purification) until the judgement Day, depending upon one's earthly behaviour.

***To be continued***


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**Wanted Brides**

ALLIANCE INVITED FOR A HANDSOME, DECENT AND SINCERE KP BOY, BORN 20TH DEC. 1974, 5'-7" TALL, ACADEMICALLY EXCELLENT, MASTERS FROM PRESTIGIOUS IVY LEAGUE "CORNELL" UNIVERSITY, NEW YORK (USA), B. TECH., D.T. FROM PRESTIGIOUS N.D.R.I (INDIA), RECENTLY APPOINTED AS SCIENTIST, R&D ORGANISATION IN WORLD'S NO. 1 FOOD COMPANY (GENERAL MILLS. MINNEAPOLIS, MINNESOTA-USA) ON A DECENT SALARY. EARLIER WORKED AND HELD AN INDEPENDENT CHARGE IN A MNC IN INDIA FOR 2 TEARS (SMITHLINE BEECHAM). THE BOY BELONGS TO A DECENT AND RESPECTABLE FAMILY BASED AT JAMMU. FATURE CLASS 1 OFFICER IN CENTRAL SERVICES. BROTHER AND BHABI VERY WELL PLACED IN USA.

WE ARE LOOKING FOR AN EQUALLY SUITABLE MATCH, GENTILE, PRETTY AND GRACEFUL GIRL FROM A DECENT AND RESPECTABLE KP FAMILY PREFERABLY ON TEMPORARY OR PERMANENT JOB ASSIGNMENTS TO USA. INTERESTED PARENTS MAY PLEASE CORRESPOND WITH TEKNI AND BIODATA CUM KULAWALI ON OUR RESIDENCE ADDRESS, 29 SEC-8, TRIKUTA NAGAR, JAMMU- 180012. PHONE : 0191-470047 AND 0191-606566.

1927-07

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ALLIANCE INVITED FROM PROFESSIONALLY QUALIFIED GIRLS FOR KP BOY, 1973 BORN, 6'1", BE ELECTRONICS AND TELECOM AND PGD IN SOFTWARE FROM CDAC, WORKING WITH A SOFTWARE US MNC AS TECHNICAL LEAD. BOY HAS WORKED IN US AND SAUDI ARABIA FOR 1.5 YEARS AND DRAWS A VERY HIGH SALARY. PLEASE POST OR E-MAIL BIO-DATA OF THE GIRL REQUESTING TEKNI TO MRS. SHYAMA KAUL, FLAT NO. 301, JUBILEE RESIDENCY, NAVODAYA COLONY, YELLAREDDY GUDA, HYDERABAD-73. TEL 040-3747143, E-MAIL : kaul_umesh@yahoo.com. 1928-07

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WANTED A SUITABLE MATCH FOR A WELL SETTLED KP BOY 1971 BORN 5'-6" HAVING OWN BUSINESS IN DELHI, FLAT IN SAHIBABAD MONTHLY INCOME FIVE FIGUERS CONTACT DR. D.N. PANDITA 37, AJIT COLONY GOLE GUJRAL JAMMU TAWI PH: 0191-553412/501817 OR SEND YOUR KULAWALI TO M/S FIBERROCK ENGINEERS 1, G. FLOOR MILLENIUM BUSINESS HOUSE, 34, MALIVYA NAGAR CORNER, NEAR CHIC-FISH NEW DELHI-110017 PH: 6675054/56/57 DIRECT: 6671185 MB 9811208738 Email fiberrock@rediffmail.com 1929-07

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WANTED A SUITABLE MATCH FOR A KP BOY 30 YEARS 5'-6" RUNNING HIS OWN BUSINESS IN DELHI. INTERESTED PARTIES MAY CONTACT AT THIS ADDRESS : H.NO. : A-48, GALI NO 8 BHATI CHOWK EAST VINOD NGR DELHI 91 PH. NO. 2788229 1930-07

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ALLIANCE INVITED FOR KP BOY 5'-8" NOVEMBER '73 BORN WITH MASTERS IN COMPUTER MANAGEMENT FROM SYMBIOSIS PUNE WORKING AS SOFTWARE ENGINEER IN FRENCH MNC NOIDA. FAMILY RESPECTABLE & WELL SELTLED IN NOIDA. CONTACT C.L. TIKOO C-70, SECTOR 26, NOIDA-201301 TELEPHONE 91-4522931, 9810027029 1931-07

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WANTED A SUITABLE AND PROFESSIONALLY QUALIFIED MATCH FOR A 5'-5" KP BOY, BORN DECEMBER, 1973. B.E. COMPUTER SCIENCE, WORKING IN A REPUTED SOFTWARE COMPANY, PRESENTLY POSTED IN DELHI. CORRESPOND WITH "DULLUS, 19A , TEERATH NAGAR, NEAR CHAITANYA ASHRAM TALAB TILLO, JAMMU, PHONE : 0191-555956" OR "18-C/B-12 A, DHAWALGIRI SECTOR-34, NOIDA. PH: 4507693." 1932-07

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ALLIANCE FOR OCT. 68 BORN, 5'-10" KP BOY, GRADUATED IN AUDIOLOGY AND SPEECH PATHOLOGY FROM PREMIER INSTITUTE, WELL PLACED, WORKING AS CONSULTANT WITH PRESTIGIOUS HOSPITAL'S, AND PRIVATELY

PRACTICING. SEEKING SMART PROFESSIONAL KP GIRL WITH MODERN OUTLOOK. PLEASE CORRESPOND AT BHANS, SPASTICS SOCIETY OF INDIA, BANDRA RECLAMATION, MUMBAI-50 OR EMAIL bs68@indiatimes.com 1933-07

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WANTED SUITABLE MATCH FOR A KP BOY. DIPLOMA ELECTRIC ENGINEERING, AM.I.E "A" SECTION, COMPUTER ENGINEER, UNIX SPECIALIST. BORN 1968, HEIGHT 6.FT. WORKING WITH I.B.M-U.S.A. CORRESPOND WITH FULL OETAILS WITH KALAWAI TO SMT. SHANTI DURRANI H.NO. 142 SECTOR-15A CHANDIGARH. PH.: 0172-773732 1934-07

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SUITABLE ALLIANCE INVITED FOR A KP BOY, 30 YEARS AGE 5-8" HT. DIPLOMA IN HANDWARE, & NETWORKING ENGENEERING. WORKING FOR RAJASTHAN AREA (IN UN OFFICE) FOR LEADING CO. CORRESPOND WITH BIODATA TO FATHER K.N. TANKHA 7-A-61. CHOPASANI HOUSING BOARD, JODHPUR-0291 PH.: 755519 (0R) R. KANTA. KACHROO 97, II-A, VASHALI GAZIABAD PH.: 0120-4777509 1935-07

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ALLIANCE INVITED FOR KP BOY OCT. 1970, BORN, 5'-7", 10+2 MEDICAL DIPLOMA PHARMACY BANGALORE, DIPLOMA PURCHASE MANAGEMENT, WORKING SENIOR PHARMACIST MAX. MEDICAL CENTRE, PANCHSHEEL PARK DELHI SALARY FIVE FIGURS. FATHER RETIRED DEO MOTHER LECTURER. CONTACT. RATTANLAL KOUL 72. GOVIND NAGAR GOLEGUJARAL TELABTILOO JAMMU, NO'S. 503456, 553635. MOBILE DELHI-09810495690. 1936-07

***

ALLIANCE INVITED FOR A KP BOY, 5'-7", DECEMBER 1975 BORN, B.E. (ELECTRONICS), WORKING AT NOIDA IN ONE OF THE TOP US BASED MULTINATIONAL COMPANY, GIRL SHOULD BE GOOD LOOKING, PROFESSIONAL AND PREFERABLY EMPLOYED AT DELHI. PLEASE CONTACT: MR. CHUNI LAL AMBARDAR 17-A, ASHOK NAGAR, CANAL ROAD JAMMU PHONE : 0191-552635 OR. MUKU'S D-304, MANGAL APARTMENTS PLOT NO : 16, VASUNDHARA ENCLAVE DELHI-110096 PHONE : 011-2625309 1937-07

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ALLIANCE INVITED FOR KP BOY (MANGLIK) DEC 70 BORN, 5 FEET 5INCHES TALL B.COM, DIPLOMA IN COMPUTERS, OWN HOUSE AT DELHI. WORKING AS FINANCE EXECUTIVE IN A REPUTED ORGANISATION AT DELHI. CORRESPOND DIRECTLY WITH B.N. KAUL H.NO-A2/211, PHASE-V, MANDIR MARG (MEHRAULI GURGAON ROAD) AYA NAGAR, NEW DELHI-110047. PH. NO. : 6503258 1938-07

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ALLIANCE INVITED FOR MY SMART, HANDSOME (MANGLIK) SON, BORN JUNE 70, HEIGHT '5-10", B. PRAMACY (WITH DISTINCTION) & PERSUING M.B.A., WORKING IN DLAGNOSTIC COMPANY (MNC) AS AREA SALES MANAGER. CORRESPOND WITH BIO-DATA/KULAWALI TO-58D, POCKET-B, DILSHAD GARDEN, NEW DELHI-95, TEL NO. : 011-2279555 1939-07

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ALLIANCE PROPOSAL INVITED FOR ONLY SON 28+, 5 FT 6.5 INCHES (169 CM), FAIR, BSC (ELECTRONICS), MBA (MKTG & FIN) FROM TOP INSTITUTE, SENIOR OFFICER TOP 50 COMPANY PACKAGE 4.7 LAKHS + CAR EXPENSES + ACCOMMODATION, IT SAVVY, IIM (L) MANFEST 98 AWARD WINNER, SENIOR MANAGEMENT DEVELOPMENT COURSE XLRI (2001), STRATEGIC MARKETING COURSE NIGDI-2002 AND MULTIPLE MARKETING AND SENIOR MANAGERIAL COURSES DURING LAST TWO YEARS. ON JOB TRAINING WITH ABB (SWEDEN) AND ON COMPUTERISED TERMINALS. HIGHLY RESPECTABLE WELL ESTABLISHED DELHI SETTLED FAMILY FATHER EX VERY SENIOR OFFICER GOI/INDUSTRY, OWN PROPERTY. GIRL TO BE BE/MBA WITH COMPTABLE FAMILY BACKGROUND. TO REDUCE RESPONSE TIME ESSENTIAL DETAILS GIRL/FAMILY NECESSARY. CONTACT RK GF 921 SECTOR 29 NOIDA-201303 TELE 91 (STD 0120) 4454339 1940-06

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ALLIANCE INVITED FOR TELECOM CONSULTANT BOY (SLIGHTLY MANGLIK) B. TECH (ELECTRONICS & COMMUNICATION (REC,H) BORN APRIL 1975 HEIGHT 163 CM WORKING ON A GLOBAL PROJECT WITH MNC AT NOIDA PRESENTLY ON FOREIGN ASSIGNMENT FOR DETAILS CONTACT DR. MK KAUL PHONE 0191-538666 1941-07

***

WANTED A SUITABLE QUILIFIED MATCH FOR A KP BOY B.COM FROM D.U/POST GRADUATION DIPLOMA IN SALES AND MARKETING BORN 21 FEB 76 HEIGHT 5,-10" WORKING AS SALES OFFICER IN COCA-COLA. AT JAIPUR DRAWING FIVE FIGURES SALARY. CONTACT MRS. DULARI KOTWAL 11-B VETESJA ENCLAVE KASHMIRI COLONY NAYAFGARH N.D. 73 T 1942-07

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SUITABLE ALLIANCE INVITED FOR A KP (MANGALIK) BOY, BORN 14-11-1971, 5'-6", B.E (MECH) FROM R.E.C ALLAHABAD, WORKING IN A U.S, MNC. GIRL PREFERABLY BE/MBA/MCA/BANK OFFICER OR EQUIVALENT FOR TEKNI CONTACT SH. C.L. KAUL, SRB-16C SHIPRA RIVIERA, GHANKHAND-3, INDIRAPURAM GHAZIABAD-201012, PH: 4606404 (R) CONTACT : DR. REENA KAUL/MATTOO, ROOM NO-103, P.G. BLOCK, GIRLS HOSTLE, GOVT. MEDICAL COLLAGE BAKSHI NAGAR JAMMU. 1943-07

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WANTED SMART EDUCATED MATCH FOR KP BOY US CITIZEN 5'-11" BORN OCTOBER 1969 GRADUATE BOSTON UNIVERSITY WITH BIOLOGY MAJOR WORKED AS RESEARCHER FOR FIVE YEARS

IN HARVARD MEDICAL HOSPITAL PRESENTLY WORKING IN HOTEL BUSINESS IN SANFRANSISCO LONG TERM GOAL OWN HOTEL BUSINESS CONTACT VIJAY KAUL TEL. 5183572747 USA (Email vjk12306@yahoo.com) OR Dhar Tel. 6675220 Or Col. A.K.Kaul S-567 greater kailash II, New Delhi 110048 Tel. 6462567 1944-07

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ALLIANCE INVITED FROM PROFESSIONALY QUALIFIED TALL, SMART AND CULTURED KP GIRL FROM DECENT FAMILY FOR MERITORIOUS AND HANDSOME KP BOY BORN JULY 1971, HEIGHT 180 CMS, B.E. (MECH.) WORKING IN A DELHI BASED ENGINEERING COMPANY, FIVE FIGURE SALARY PLUS OTHER BANEFITS EARLY MARRIAGE. CORRESPOND WITH MRS. PUSHPA KAUL W2-276/D (FLATS), IIND FLOOR, INDERPURI, NEW DELHI-110012 PH: 011-5831203 CELL : 9811172323 1945-07

***

ALLIANCE INVITED FOR KP BOY MAY 76/5'-10"/ ADVANCED DIPLOMA FASHION DESIGNING/ CERTIFICATE COURSE IN COMPUTER APPLICATION/ CAD. PRODUCTION MANAGER IN A GARMENT EXPORT HOUSE AT FARIDABAD. SALARY FIVE FIGURES. CONTACT L.N.TIKU 1940/III, N.H. 4, N.I.T. FARIDABAD TEL-5425131 1946-07

***

WANTED A SUITABLE ALLIANCE FOR KP BOY DEC 71 BORN 5'-6" B.SC WORKING AS SALES OFFICER IN SUN PHARMA BASED AT DELHI. KINDLY COMMUNICATE WITH BIODATA TO MR. P.N. PANDITA 129-A, GANESH VIHAR LOWER MUTHI JAMMU PH. 0191-553128 1947-07

***

WANTED SUITABLE MATCH FOR KASHMIRI PANDIT BOY B.SC MBA (MKTING) WORKING WITH PHARMA COMPANY DELHI 24TH NOV 76/5'-6". WRITE TO S.B. KOUL H./NO. 405 PKT. G-26 SECTOR-3 ROHINI-85 7274442-PP. 1948-07

***

ALLIANCE INVITED FOR KP BOY, BORN SEP. 1972/5'-9". DOING M.D. GIRL SHOULD BE M.B.B.S/MD FROM A GOOD FAMILY. PLEASE CONTACT : C.L. KAK, 113, SECTOR-3, EXT. BASANT VIHAR, BEHIND J&K BANK, TRIKUTA NAGAR, JAMMU-180012. PH: 0191:-470733 1949-07

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SUITABLE ALLIANCE INVITED FOR (A) KP BOY 1969 BORN HEIGHT 5'-11" (MANGLIK) B.E (COMPUTER SCIENCE & ENGG). WORKING WITH A SOFTWARE COMPANY IN DELHI. (B) KP BOY 1971 BORN, HEIGHT 5'-6", B.E (COMPUTER SCIENCE & ENGG). WORKING WITH A MNC IN DELHI CORRESPOND WITH BIO-DATA AND KULAWALI TO MRS. DHAR C/O MR. C.L. GADOO S-71 SUNDAR BLOCK SHAKUR PUR DELHI. 1950-07

***

'WANTED TALL PROFESSIONALLY QUALIFIED MATCH FOR 6'/AUGUST 75 BORN (MANGLIK), COMPUTER ENGINEER BOY FROM WELL CONNECTED FAMILY WORKING IN SINGAPORE FOR AN INVESTMENT BANK DRAWING HANDSOME SALARY. PLEASE CONTACT WITH BIODATA/ KULAWALI/TEKNI. RK TIKOO, 4, OFFICERS COLONY, ITI LIMITED, NAINI, ALLAHABAD. PHONES: 0532-687336, 0532-682325". 1951-07

***

'WANTED A SUITABLE PROFESSIONAL BEAUTIFUL SMART TALL KP GIRL FROM RESPECTABLE FAMILY FOR HANDSOME. TALL KP BOY B.E. (E.C) FROM R.E.C. 3/73 BORN WORKING AS SR ENGINEER AT MUMBAY DRAWING HANDSOME SALARY. CONTACT WITH BIODATA/KULWALI TO P.O. BOX 141 HEAD POST OFFICE, JAMMU. 1952-07

***

WANTED PROFESSIONAL MEDICO MATCH PREFERABLY MBBS FOR DOING M.S. (SKIMS) DOCTOR DHAR BOY, 1974 BORN, 5'-6". BOY IS ONLY SON OF THE CENTRALGOVT. GAZETTED OFFICER, MOTHER TEACHER, OWN HOUSE JAMMU. BOY HANDSOME, TEETOLLER. CONTACT WITH BIODATA AND TEKNI AT SHRI B.L. DHAR, HOUSE NO. 147, UPPER LAXMI NAGAR, SARWAL, JAMMU TELE. NO. 542331 & 549662. 1953-07

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SUITABLE ALLIANCE INVITED FOR A HANDSOME, DECENT AND CARING KP BOY 28/5'-8" B. COM (HONS), 2 YRS DIPLOMA IN COMPUTERS. WORKING IN A LEADING PUBLISHING HOUSE AT DELHI KINDLY CORRESPONDENCE WITH GIRLS BIO-DATA AND KULAWALI TO MR. P.K. JALA B-6/108 SEC-18 ROHINI-DELHI-110085, PHONE : 7854351. 1954-07

***

ALLIANCE INVITED FOR SMART GURGAON (HARYANA) BASED BOY, 1972 BORN, 5'-11" HEIGHT, B.E. (MECHANICAL), ENGAGED IN OWN FLOURISHING BUSINESS. OWNS SHOWROOM FOR REPUTED TYRES, BATTERIES AND A WELL-EQUIPPED WORKSHOP FOR CARS. CONTACT "KAUL'S" V-12/12, DLF CITY PHASE III, GURGAON, HARYANA, TEL. NO.: 0124-6355601, 8961203 1955-07

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SUITABLE AND PROFESSIONALLY QUALIFIED ALLIANCE IS INVITED FOR MY FAIR AND HANDSOM SON (MANGLIK) JULY 1973 BORN 5'-6" B.E. POWER ELECTRONICS PLUS DIP WEB DEVELOPMENT, WORKING IN A MULTINATIONAL COMPANY, OFFICE GURGAON. PLEASE CORRESPOND WITH RAINAS, A-22 MARKET BLOCK RAMPRAST COLONY GBD-UP PIN 201011, PH. NO.: 4615345 MOBILE 9811020070 1956-07

***

SUITABLE MATCH, PREFERABLY COMPUTER EDUCATED, FOR A DECENT WELL CULTURED BOY, 5'-4", 31 YEARS, B.COM. PGDBM, HSM, NIIT, WORKING WITH THAPAR GROUP AT JAMMU. ALSO PERSUING BUSINESS OF COMPUTER. INTERESTED PARENTS PLEASE CONTACT SHRI D.N. PANDITA, 3/21, PANDOKA COLONY, JAMMU-TAWI-181121 TEL.: 0191-549922. 1957-07

***

WANTED WELL QUALIFIED MATCH FOR KP BRAHMIN BOY (AGE 27 YEARS) B. TECH (ELECTRONICS & COMMUNICATION) WORKING AS ENGINEER IN INDIAN SPACE RESEARCH ORGANISATION (ISRO) BANGLORE DRAWING HANDSOME SALARY. CONTACT WITH BIO-DATA B.L.ZADOO, Z-163, KASHMIRI COLONY, PAPRWAT ROAD, NAJAFGARH, NEW DELHI-110043 PH NO. 5024105. 1958-07

***

WANTED SUITABLE MATCH (TALL AND SLIM) FOR SMART VERY HANDSOME KP BOY 6 FEET 2 INCHES TALL BORN 1972. BACHLORS DEGREE IN HOTEL MANAGEMENT WORKING AS ASSISTANT MANAGER IN FIVE STAR HOTEL FAMILY VERY RESPECTABLE, CORRESPOND R.N. KAUL, 4-A, MUNICIPAL FLATS. OPPOSITE BOYS H. SECONDARY SCHOOL, BAKSHI NAGAR JAMMU. TELEPHONE 0191-547385. 1959-07

***

WANTED A SUITABLE MATCH FOR A BRAHMAN-HANDSOME BOY (ONLY SON) BORN SEPT., 1974, 5'-5",. B.E (ELECTRO NICS AND TELECOMMUNICATION) PRESENTLY WORKING IN HFCL SATELLITE COMMUNICATIONS LTD. AS PROJECT ENGINEER NOLIABILS TIES CONTACT SHRI M.L. HANDOO 170-C, POCKET-E, NAND NAGRI DELHI-93.TEL. NO. IS : 2113002. 1960-07

***

ALLIANCE INVITED FOR A SLIM, SMART AND GOODLOOKING KP GIRL 29/5'-6" B.E (ELECTRONICS). BELONGS TO A NOBLE, GENTLE AND WELL CONNECTED FAMILY. PLEASE CONTACT WITH DETAILED BIO-DATA KULAWALI AND TEKNI TO B.L. DHAR, 219, LANE NO 9, SHAKTI NAGAR, JAMMU TAWI OR TEL. NO 0191-582454. 1961-07

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ALLIANCE INVITED FOR (MANGLIK) KP BOY, BORN MARCH, 1973, 5'-8" B.E. (E & C) PRESENTLY WORKING AS SENIOR SOFTWARE ENGINEER WITH LEADING TELECOMMUNICATION MNC AT BANGALORE. CONTACT J.L. KAUL, 65-C, INDIRA NAGAR, SRINAGAR, 190 004 TELEPHONE 0194-465392. 1962-07

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WELL SETTLED KP FAMILY IN UK INVITES SUITABLE ALLIANCE FOR THEIR SON (JUNE 1977) 5'-8" TALL, MBBS FROM" CAMBRIDGE UNIVERSITY (QUALIFIED DECEMBER 2000), CURRENTLY TRAINING AS SURGEON IN A UK TEACHING HOSPITAL PARENTS BOTH PROIFESSIONALS GIRL SHOULD BE PREITY, SMART, WELL QUALIFIED FROM A. RESPECTABLE FAMILY DESIROUS FAMILIES MAY PLEASE CONTACT WITH PHOTOGRAPH AND KALAWALI TO MRS. VIMLA DURANI, 193-NORSEY ROAD, BILLERCAY, essex, united kingdoms cm 11 1B2 vimla99@yahoo.co.uk,. 1963-07

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ALLIANCE INVITED FROM A RESPECTED FAMILY FOR A KP BOY 32 YRS/5'-9", B.SC., POST GRADUATE DIPLOMA IN COMPUTER APPLICATION. D. PHARMACIST, DOING BUSINESS WITH INCOME FIVE FIGURES CONTACT PARMESHWARI KOUL, 124-A RAM VIHAR, OLD JANIPUR, JAMMU-180007. PH.: 533232. 1964-07

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ALLIANCE INVITED FOR A KP BOY 5'-9". BORN FEB 1970. 10+2, THREE YRS DIMPLOMA IN ELATRANICS AND T/C. WORKING AS REGIONAL MGR IN SATELLITE ORGANISATION AT CHENNAI. PL. CONTACT WITH BIO-DATA TO B.N. KAUL H.NO. 14 LANE, 12 HAZOURI BAGH, BOHRI TALLAB TILLO, JAMMU. 0191-505643. & K.K. RAINA B-403, MANSARA APP. VASUNDHRA ENCLAVE DELHI-110096 O11-2621888. 1965-07

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WANTED SUITABLE WORKING PREFERABLY ENGINEER/MBA GIRL FOR SMART KP BOY 29/5'-11" MTECH COMPUTERS WORKING IN MULTINATIONAL COMPANY AT HYDERABAD GOOD FAMILY BACKGROUND CONTACT 48 INDIRA COLONY CAMP ROAD TALAB TILLO JAMMU PHONE-552024 1966-07

***

WANTED SUITABLE MATCH FOR NOVEMBER 1972 BORN HEIGHT 165 CMS KASHMIRI BOY, B.COM & THREE YEARS COMPUTER COURSE FROM NIIT IN SOFTWARE PRESENTLY WORKING AS SENIOR MARKETING EXECUTIVE AT DELHI. DRAWING HANDSOME SALARY. KINDLY CORRESPOND WITH UPINDER KRISHEN KOUL C/O SH R.K. DEMBI NIWAS, DURGA LANE, NEAR TELEPHONE EXCHANCE, TALAB TILOO JAMMU TELEPHONE NO, 0191-553935. 1967-07

***

WANTED A PROFESSIONALLY QUALIFIED PREFERABLY BE (COMPUTERS) KP GIRL FOR KP BOY JULY 1977 BORN, HEIGHT 5'-11" BE COMPUTERS FROM I.I.T, M.S (USA). PRESENTLY WORKING IN CALIFORNIA (USA). THE GIRL SHOULD BE SMART, TALL, GOOD LOOKING SEND KULAWALI & BIODATA TO MAT BOX. 1968-07

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WANTED SUITABLE PROFESSIONALLY QUALIFIED WORKING GIRL FOR A PROFESSIONALLY QUALIFIED PGDMM, 27 YR. OLD 5'-9" TALL KP BOY WORKING IN MANAGEMENT CADRE IN A US MNC. BOY IS CURRENTLY ON ASSIGNIMENT IN UK. PARENTS ARE SETTLED IN DELHI. PLS. CORRESPOND AT MAT. BOX NO. 1969-07

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ALLIANCE INVITED FOR A KASHMIRI PANDIT BOY FROM STATUS FAMILY, QUALIFIED, 31/5'-7", HANDSOME, RUNNING HIS INDEPENDENT TRAVEL' AGENCY IN SOUTH DELHI. GIRL MUST BE EDUCATED, CHARMING AND SOBER WITH RESPECTABLE FAMILY BACKGROUND. SEND BIODATA, HOROSCOPE AND PHOTOGRAPH (RETURNABLE BASIS) TO BOX NO. 1970-07

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WANTED SMART GOODLOOKING GIRL 5'-6" AGE

22-24 FROM GOOD FAMILY FOR IIT-DELHI GRADUATE BOY. 1977/187 WORKING IN LEADING MNC PRESENTLY IN INDIA. PARENTS IN DELHI ARE IN MNC BUSINESS AND GOVERNMENT. GIRL SHOULD BE DOCTOR/ENGINEER/MBA FROM A LEADING INSTITUTE. SEND TEKNI AND KULAWALI TO P.O.BOX. 1971-07

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**WANTED GROOMS**

WANTED A SUITABLE MATCH FOR A KP GIRL M.COM, P.G.D IN COMPUTERS DEC 73/5'-5" CENTRAL GOVT. EMPLOYEE POSTED IN DELHI. EARLY MARRIAGE PLEASE CONTACT WITH TEKNI/BIO-DATA TO KOUL'S C/O CHEAP CLOTH STORE OLD JANIPORA JAMMU J&K PHONE NO. 561394 2367-07

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WANTED A SUITABLE ALLIANCE FOR A FAIR, GOODLOOKING, HOMELY, GENTLE, M.B.B.S. QUALIFIED K.P. GIRL-BORN JULY 1977, 5 FT 1 INCH, DOING HER INTERNSHIP AT DELHI. BELONGS TO A RESPECTABLE BUSINESS FAMILY WELL SETTLED IN DELHI. PLEASE CORRESPOND WITH TEKNI AND BIODATA (KALAWALI) TO M.K. GANJOO, C-81/82, MAHENDRU ENCLAVE, DELHI-110009. PHONES: 7453649, 745930, 7216507 AND 7435523. 2368-07

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A SUITABLE MATCH IS WANTED FOR A KP GIRL 76/5'-2" BE ELECTRICAL WORKING IN DELHI. THE BOY SHOULD BE EITHER BE, MBA OR EQUIVALENT WORKING IN DELHI AND FROM A WELL REPUTED FAMILY. SEND TEKNI AND BIO DATA TO K.L. DHAR DINA NAGAR BARNAI P.O MUTHI JAMMU. 2369-07

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WANTED A SUITABLE MATCH, PROFESSIONALLY QUALIFIED, M.D., B.A.M.S., M.B.B.S., OR P.G. GAZETTED OFFICER HANDSOME K.P. BOY FOR A GOOD LOOKING, CULTURED INTELLIGENT SLIGHTLY MANGLIK BAMS. DOCTOR GIRL, 27/5'-2", SLIM. PRESENT JOB AT A POLYCLINIC IN NEW DELHI. PLEASE CORRESPOND WITH TEKNI, FULL BIO-DATA & KULAWALI TO JAWAHAR LAL BHAT, UPPER SHANTI NAGAR. H. NO. 136 TOPH SHERKHANIA, JAMMU-181121. PHONE : 0191-532023 (JAMMU). 2370.07

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SUITABLE ALLIANCE INVITED FROM (NON-KARKUM) WELL QUALIFIED KP BRAHMIN BOY FOR KP BRAHMIN GIRL (SLIGHTLY MANGLIK) BORN APRIL 1973, HEIGHT 5'-1", B.COM, B.ED, CPSIN COMPUTER COURSE FROM APTECH, PRESENTLY DOING M.ED. CORRESPOND WITH BIO-DATA/TEKNI. SH. HRIDYANATH RAINA, 169-D, UPPER SHIV NAGAR BEHIND A.G'S OFFICE, JAMMU TAWI, TEL. (RESD) 0191-582668. 2371-07

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MATRIMONIAL ALLIANCE SOUGHT FOR HOMELY GENTLE GOOD-LOOKING GIRL 23/5'-4". 10+2 DIPLOMA ELECTRONIC TELCOME, ONE YEAR TRANING COMPUTER (IBM). INTERSTED PARENTS CORRESPOND WITH PRITHVINATH BANGROO 318 REHARI COLONY JAMMU. TEL.: 560683 ALONG WITH TEKNI BIODATA DELHI CONTACT KAMLESH VAKIL TEL NO. 2226684. 2372-07

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WANTED A SUITABLE MATCH FOR A KP GIRL MANGLIK BORN NOV. 1971 5'-7" M.A (ECO.) GOLD MEDALIST MBA (HRD) FROM IGNOU WORKING IN A REPUTED MNC AT NOIDA. PLEASE CORRESPOND ALONGWITH TEKNI/KULLAWALI TO NEERU KOUL CARE NEW INDIA ASSC. CO. LTD. 30 CIVIL LINES ROORKEE DISTT. HARDWAR (U.A) TEL : 0133277545. 2373-07

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WANTED A SUITABLE MATCH FOR A GIRL, B. COM, M.B.A (FINANCE) WORKING WITH A LTD COMPANY AT GURGAON. CORRESPOND WITH TEKNIKALAWALI & BIODATA OF BOY TO B.L. RAINA (SARAF) 916-A, LANE-3 ASHOK-VIHAR, RAILWAY ROAD, GURGAON TEL : 91-6665337, AT JAMMU-553702. 2374-07

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WANTED PROFESSIONALLY SUITABLE MATCH FOR A KP GIRL (MANGLIK) 71.BORN 5'-6", MSC., BED., PHD. IN POLYMER SCIENCES REGISTERED UNDER DELHI COLLEGE OF ENGINEERING, PRESENTLY WORKING IN SHREE RAM INSTITUTE FOR INDUSTRIES AT DELHI. PLEASE CORESSPONDE WITH TEKNI/KULAWALI TO J.L. KOUL H.NO.-112A, LANE NO. 3, KOUL NIWAS, JANAKI VIHAR OLD JANIPUR JAMMU. PH. 570674. 2375-07

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SUITABLE MATCH FOR BEAUTIFUL, SLIM, SMART MERIT HOLDER KP GIRL BORN 1976, 5'-6" PHARMACY GRADUATE (HONS) FROM BITS, PILANI RESEARCH ASSOCIATE IN LEADING PHARMA CONCERN, MUMBAI. DRAWING HANDSOME SALARY + PERKS. CONTACT 0120-4481397. 2376-07

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WANTED SUITABLE ALLIANCE FOR KP GIRL BORN 1973, HEIGHT 5'-4", M.SC ENVIONMENTAL SCIENCE, POST GRADUATE, DIPLOMA IN COMPUTER AND SOFTWARE ENGINEERING AND PRESENTLY DOING B.ED. CORRESPOND R.N.DHAR, RETD S.P., 26-BASANT NAGAR, BEHIND PETROL PUMP, JANIPUR, PO. ROOP NAGAR, JAMMU (TELEPHONE NO. 0191-532277) DELHI CONTACT NO. 6525920. 2377-07

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ALLIANCE INVITED FROM TALL KP MEDICO BOY FOR A SMART, CONVENT EDUCATED KP MEDICO GIRL WITH-EXCELLENT FAMILY BACKGROUND. PRESENTLY DOING INTERNSHIP IN DELHI. AGE 24, HT 5'-6". PARENTS WORKING PLEASE CORRESPOND WITH TAKNI AND KULAWALI TO SUSHEEL DHAR, H.NO. 649, SECTOR A, POCKET C, VASANT KUNJ, NEW DELHI, TEL. 6899538, 6135591, 91-6365537. 2378-07

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WANTED PROFISSIONALLY WELL SETTLED KP MATCH FOR MY FAIR GOOD LOOKING GRADUATE DAUGHTER BORN MARCH 1974 5'-3" DONE DIPLOMA

IN SECRETARIAL PRACTICE AND COMPUTER PRESENTLY WORKING AS SENIOR EXECUTIVE SECRETARY IN MNC AT DELHI ENRNING DECENT SALARY PERKS. PLEASE CONTACT A.K BAMEZAI 24-X, CHITAR GUPTA ROAD, NEW DELHI-110055. TELE RES. 3559309. 2379-07

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WANTED SUITABLE ALLIANCE FOR KP GIRLS : (1) BORN 1974/5'-5" BSC ADVANCE COMPUTER (NIIT) WEB DESGN ETC WORKING MIS COMPUTER IN REPUTE COMPANY. (2) BORN 1975/5'-4" (MANGLIK) BSC ADVANCE COMPUTER NIIT WEB DESGIN ETC. SEND TAKNI ALONGWITH BIO DATA TO MAKAN LAL DHAR PLOT 27, KRISHMA-APT F 42 IP. EXT II DELHI 92 PHONE 2725421. 2380-07

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WANTED A SUITABLE MATCH FOR MY DAUGHTER (BORN SEPT. 74/5'-5") PRETTY. SLIM AND SOBRE NATURED, A GRADUATE FROM DU AND HOLDING DIPLOMA IN COMPUTER SOFTWARE, WORKING IN WELL REPUTED MNC AT NEW DELHI DRAWING HANDSOME SALARY. CORRESPOND WITH TIKINI/BIODATA TO O.N. DHAR, H. NO. 1979, TYPE-III, NH-4, FARIDABAD. PH. 91-5411966. e-mail.: vinod-rmj & yahoo. co. in 2381-07

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SUITABLE MATCH FOR A GOOD LOOKING, MANGLIK KP GIRL, FROM RESPECTABLE FAMILY, FATHER SENIOR ENGINEER IN J&K GOVT., 5'-6", 1978, B.E. WORKING IN AN MNC IN DELHI PLEASE SEND TEKNI AND KALAWALI TO WALIS, 7/175, SHAKTINAGAR, JAMMU-TAWI-TEL: 0191-580603. 2382-07

***

WANTED A SUITABLE ALLIANCE FOR AN ARTICULATE, BEAUTIFUL AND SMART CIVIL SERVANT KP GIRL CLEARED CIVIL SERVICES EXAMS 2001. AUG 1978 BORN/160 CMS. CORRESPOND WITH TEKNI AND KULAWALI-DEMBI'S, D-5 BHAGAT SINGH ROAD, ADARSH NAGAR, DELHI-110033. PHONE 7463055, 9810428232. 2383-07

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SUITABLE MATCH PREFERABLY DOCTOR FOR A KP DOCTOR GIRL DOING MS. BORN 1976, 5'-3". SHE IS BEAUTIFUL, FAIR, SLIM AND PERECT BLEND OF TRADITIONAL AND MODERN OUTLOOK. FAMILY HIGHLY RESPECTABLE, CORRESPOND R.N.KAUL. MUNCIPAL QUARTER NO-4A (4A) OPPOSIT BOYS HIGHER SECONDRY SCHOOL. BAKSHI NAGAR JAMMU T.NO. 547385. 2384-07

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ALLIANCE INVITED FOR A CULTURED, SMART GOOD LOOKING KP GIRL 5'-2" BORN SEPTEMBER 78, B.COM, AND DIPLOMA IN BUSINESS MANAGEMENT (MUMBAI UNIVERSITY), COMPLETED ONE YEAR COMPUTER COURSE FROM APTECH, PRESENTLY WORKING IN PUNE. CORRESPOND WITH TEKNI KULAWALI TO B-4/7 SIDDHESHWAR NAGAR, VISHRANTWADI, PUNE-15 PH. 020-6680425. 2385-07

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WANTED A SUITABLE MATCH FOR A KP GIRL (MANGLIK) FROM RESPECLABLE FAMILY. BORN MARCH 78, HEIGHT 5.03" QUALIFICATION B.A GRADUATE + NURSERY TEACHER TRANING (NTT). PRESENTLY WORKING AS TEACHER IN PUBLIC SCHOOL. CONTACT/CORRESPOND MRS. SUSHMA KAUL. B-180 JHILMIL COLONY NEAR VIVEK VIHAR, NEW DELHI-92 TEL NO. 2164337. 2386-07

***

WANTED SUITABLE MATCH FOR KP GIRL BORN OCT 1978. HEIGHT 5'-3" BE COMPUTERS (ENGINEER) WORKING AS LECTURAR IN WELL REPUTED ENGINEERING COLLEGE. CORRESPOND WITH TEKNI, KULAWALI & BOIDATA OF BOY TO B.L. WATAL 37-A. INDER PURI AMBALA CANTT. TNO 071-2654866. 2387-07

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WELL SETTLED KP FAMILY IN UK, BOTH PARENTS PROFESSIONAL, INVITE SUITABLE ALLIANCE FOR THEIR PRETTY SMART 5'-7" DAUGUHTER (OCTOBER 1978) LLB FROM UK UNIVERSITY-WILL JOIN TOP NATIONAL LAW FIRM IN MARCH 2003. BOY MUST BE TALL, SMART, PROFFESSIONAL FROM RESPECTABLE FAMILY. PLEASE CORROSSPOND WITH PHOTOGRAPH TO MRS. VIMLA DURANI 193-NORSEY ROAD, BILLERICAY, ESSEX, UNITED KINGDOMS, CM 1B2. vimla 99@yahoo.co.uk. 2388-07

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ALLIANCE INVITED FOR NON-MANGLIK HOMELY, GOOD LOOKING, WELL MAUNERED SMART AND KP GIRL, BORN DEC. 1970 5'-6", CONVENT EDUCATED, B.SC, B.ED, M.ED, HDSM (COMPUTER) WORKING AS TGT COMPUTERS IN A REPUTED SCHOOL AT JAMMU, BELONGING TO A RESPECTABLE KP FAMILY OF SRINAGAR, NOW JAMMU BASED. SEND TEKNI/ BIODATA,-KALAWALI THROUGH P.BOX-145, HPO PACCA DANGA JAMMU, PIN-180001. 2389-07

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SUITABLE ALLIANCE INVITED FROM THE PARENTS OF PROFESSIONALLY QUALIFIED BOY FOR BEAUTIFUL SLIM AND SMART KP GIRL 27/5'-1", M.SC, B.ED., LECTURER, JAMMU PLEASE CORRESPOND WITH TEKNI KULAWALI AND BIO-DATA OF THE BOY ON THE ADDRESS 20-A, PALAM VIHAR, GURGAON, PH. 0191-553095. TIRATH NAGAR, TALAB TILLO, JAMMU. PHONE : 0124/91-6368835". 2394-07

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WANTED A KP BOY ENGINEER OR A DOCTOR BY PROFESSION OF + 36 YRS HAVING A RESPECTABLE FAMILY FOR A DIVORCEE GIRL OF + 35 YRS M.SC BOTONY WORKING AS GAZETTED OFFICER IN ONE OF THE CENTRAL GOVT. OFFICES POSTED AT JAMMU CONTACT. JAMMU PHONE NO. 595097. 2391-07

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"WANTED A SUITABLE MATCH FOR A KP GIRL MANGLIK BORN APRIL 1971, 3 YEARS DIPLOMA IN

COMPUTERS SCIENCES & TWO YEARS PGDCA MCSA FROM BANGLORE 155 CMS (5'-2") TALL PRESENTLY WORKING IN PRIVATE COMPANY AT BANGLORE. PLEASE SEND TEKNI AND KALAWALI TO SHRI B.L. BHAN A1/11, UPPER SHIV NAGAR, SUBASH NAGAR, JAMMU. TELE : 583999 2392-07

***

PROFESSIONALLY QUALIFIED GROOM (N.C,T.R) BASED FOR BA (HON) LLB PRACTISING LAWYER GIRL 28/155/15000. EARLY MARRIAGE CONTACT WITH BIODATA/KALAWALI BOX. 2393-07

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MATRIMONIAL ALLIANCE INVITED FOR A CONVENT WORKING KP GIRL BORN FEB. 1977, 5'-3", M.SC. (ZOOLOGY), B.ED PLUS COMPUTERS. CORRESPOND WITH TEKNI AND BIODATA TO KSD MAT BOX. 2394-07

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WANTED SUITABLE MATCH FOR KASHMIRI PANDIT, BRAHMIN GIRLS AGED 25 AND 27 YEARS, WITH POST GRADUATE COURSE (MCM FROM PUNE UNIVERSITY) AND PRESENTLY THEY ARE EMPLOYED WITH DELHI BASED COMPUTER RELATED CONCERNS. MAY CONTACT THROUGH MAT BOX. 2395-07

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WANTED PROFESSIONALLY SUITABLE MATCH FOR A KP GIRL, 74 BORN/5'-6". BSC. DIPLOMA IN FASHION DESGINING, DIPLOMA IN AUTO CAD. PRESENTLY WORKING IN LEADING EXPORT HOUSE AT DELHI. PLEASE CORESSPONDE WITH BIO-DATA & TAKNI THROUH MAT BOX NO. 2396-07

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ALLIANCE INVITED FOR A KP GIRL BORN SEPTEMBER 1976, 5'7", M.SC MICROBIOLOGY, PRESENTLY WORKING WITH A REPUTED BIOTECHNOLOGY RESEARCH CENTRE. PLEASE CORRESPOND WITH TEKNI AND BIODATA THROUGH OR E-mail : BLESSINGS 2002 @ INDIATIMES. COM KSD MAT BOX NO. 2397-07

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WANTED PROFESSIONAL MANGLIC BOY PREFERBLY DOCTOR ENGINEER FOR MANGLIK DENTAL SURGEON GIRL BORN JAN-71/5'-2". HAVING HER OWN DENTAL CLINIC. CORRESPOND WITH BIO-DATA & TAKNI TO KS MAT BOX. 2398-07

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PROFESSIONALLY QUALIFIED MATCH FOR A KP GIRL M.COM, B.ED, M.ED COMPUTER ACCOUNTS, BORN 1971, 5'-4½". WORKING IN SR. SEC CONVENT PUBLIC SCHOOL AT DELHI CORRESPOND WITH TEKNI/KULAWALI TO KOSHUR SAMACHAR MAT BOX NO. 2399-07

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SUITABLE MATCH FOR KP GIRL, 35 YRS. 5'-4". DIPLOMA IN NTT, LEGALLY DIVORCED FAIR GENTILE CONTACT THROUCH BOX. 2400-07

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WANTED A SUITABLE MATCH FOR KP GIRL. (MANGLIK), BORN JUNE 1976, HEIGHT 5'-4", BELONGING TO A RESPECTABLE FAMILY, WITH POST GRADUATE DIPLOMA IN COMPUTER APPLICATION FROM DEPT. OF ELECTRONICS, AFTER GRADUATING FROM DELHI UNIVERSITY. PRESENTLY WORKING WITH DELHI-BASED EXPORT ORIENTED, SOFTWARE COMP. AS SYSTEM EXECUTIVE, DRAWING FIVE-FIGURE SALARY. THE BOY SHOULD BE TECHNICALLY WELL QUALIFIED AND OF RESPECTABLE KP FAMILY. CORRESPOND WITH TEKNI/BIO-DATA OF BOY AND KALAWALI THROUGH MAT BOX. 2401-07

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ALLIANCE INVITED FOR A SMART HANDSOME & PROFESSNONALLY QUALIFIED KP BOY 29/5'-7". DIPLOMA IN HOTEL MANAGEMENT. POST GRAD IN NUTRITION & FOOD TECNOLOGY OTHER ALLIAED QUALIFICATIONS ATTAINED IN JAPAN. WORKING AN EXECUTIVE HOTEL AND MARKETING MANAGER IN JAPAN. FAMILY WELL-SELLED IN DELHI. PLEASE SEND KULAWALI AND GIRL & BIO-DATA.THROUGH MATCH BOX. 2402-07

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ALLIANCE INVITED FROM SMART PROFESSIONALLY QUALIFIED BOY PREFERABLY 5'-8" & ABOVE FOR FAIR, GOOD LOOKING, CULTURED CONVENT EDUCATED GIRL (MANGLIK) 23Y., 157 CM FINAL YR ARCHITECT ENGINEERING. REPUTED INSTITUE. FATHER SENIOR EXECUTIVE PSU. BOYS MERIT AND FAMILY BACKGROUND MAIN CONSIDERATION. CORRESPOND WITH TEKNI/ BIODATA. K/S MAT BOX. 2403-07

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ALLIANCE SOLICITED FOR MY DAUGHTER, CONVENT EDUCATED AUGUST 74 BORN B. ARCHITECTURE (SIR J.J. COLLEGE OF ARCHITECTURE MUMBAI), BUSINESS ASSOCIATE OF ONE OF TOP ARCHITECTS OF INDIA STATIONED AT DELHI AND PART TIME FREE LANCE ARCHITECT TOO. PLEASE CORPRESPOND WITH TEKNI K.S. MAT BOX NO. 2404-07

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ALLIANCE INVITED FOR GRADUATE KP GIRL ADVANCE DIPLOMA IN FASHION DESIGNING AUGUST 1974 BORN 5'-2" HEIGHT (MANGLIK) WORKING IN REPUTED GARMENT BUYING HOUSE DELHI FIVE FIGURE SALARY SEND BIODATA WITH TEKNI THROUGH KSD MAT BOX. 2405-07

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**WANTED BRIDES AND GROOMS**

SUITABLE ALLIANCE IS INVITED 1. BOY BE(CS) PGDAC SSW ENGINEER C-DAC PUNE 3LPA PERSUING MBA 4TH SEMISTER 5'-9" 3/73. 2 GIRL B-ARCH PGDACA WORKING SWENGINEER CUM ARCHITECT AT PUNE. 12/74 5'-2" SLIM AND GRACEFUL CONTACT MISRI'S B-4/540 UPPER SHIVNAGAR JAMMU-5 0191-580193) 3012-07

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कश्मीरी समिति, दिल्ली का मासिक प्रकाशन

सम्पादक — चमनलाल सप्रू

वर्ष 46 | अंक 3 | जूलाई 2002

## इस अंक में





## चिन्तन

जहाँ भी बुराई दिखाई देती है, वहीं अज्ञान भी मौजूद रहता है। मैंने अपने ज्ञान ओर अनुभव द्वारा मालूम किया है और यही शास्त्रों में भी कहा गया है कि भेद-बुद्धि से ही संसार में सारे अशुभ और अभेद-बुद्धि से ही सारे शुभ फलते हैं। यदि सारी विभिन्नताओं के अंदर ईश्वर के एकत्व पर विश्वास किया जाए, तो सब प्रकार से संसार का कल्याण किया जा सकता है। यही वेदांत का सर्वोच्च आदर्श है। वेदांत के इन महान् तत्त्वों का प्रचार आवश्यक है, ये केवल अरण्य में अथवा गिरि-गुफाओं में आबद्ध नही रहेंगे; वकीलों और न्यायाधीशों में, प्रार्थना-मंदिरों में, दरिद्रों की कुटियों में मछुओं के घरों में, छात्रों के अध्ययन-स्थानों में—सर्वत्र ही इन तत्त्वों की चर्चा होगी और ये काम में लाए जायेंगे। हर एक व्यक्ति, हर एक संतान चाहे, जो काम करे, चाहे जिस अवस्था में हो—उनकी पुकार सब के लिए है। इनका अवलंबन करो, इनकी उपलब्धि कर इन्हें कार्य में परिणत करो। बस देखोगे, भारत का उद्धार निश्चित है।

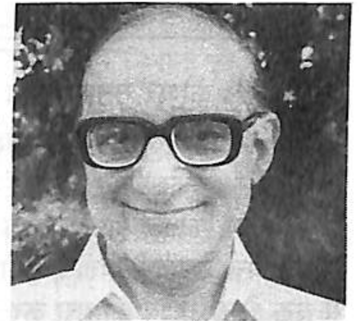
'यदि स्वभाव में समता न भी हो, तो भी सब को समान सुविधा मिलनी चाहिए। फिर भी यदि किसी को अधिक तथा किसी को कम सुविधा देनी हो, तो बलवान की अपेक्षा दुर्बल को अधिक सुविधा प्रदान करना आवश्यक है।' अर्थात् चांडाल के लिए शिक्षा की जितनी आवश्यकता है, उतनी ब्राह्मण के लिए नहीं। यदि किसी बाह्मण के पुत्र के लिए एक शिक्षक आवश्यक हो, तो चांडाल के लड़के के लिए दस शिक्षक चाहिए। कारण यह है कि जिसकी बुद्धि की स्वाभाविक प्रखरता प्रकृति के द्वारा नही हुई है, उसके लिए अधिक सहायता करनी होगी।

इन लोगों को उठाना होगा, इन्हें अभयवाणी सुनानी होगी, बतलाना होगा कि तुम भी हमारे समान मनुष्य हो, तुम्हारा भी हमारे समान सब में अधिकार है।

— स्वामी विवेकानन्द

आपनी बात

# एक कर्मयोगी का महाप्रयाण



स्वामी विवेकानन्द जी ने महाराजा मैसूर को शिकागो से 23 जून 1894 को लिखित एक लम्बे-पत्र में लिखा था– ''महामना राजन्, यह जीवन क्षण स्थायी है, संसार के भोग विलास की सामग्रियां भी क्षण भंगुर हैं। वे ही यथार्थ में जीवित हैं, जो दूसरों के लिए जीवन धारण करते हैं। बाकी लोगों का जीना तो मरने के ही बराबर है।'' स्वामी जी के अनन्य भक्त पंडित श्याम लाल शखधर ने उपर्युक्त आदर्श को सामने रखकर अपने आचरण से वह कर दिखाया जो अपनेवाली पीढ़ियों के लिए सदैव प्रेरणा दायक है।

एक निम्न मध्यवर्ग के परिवार में जन्मे पंडित शखधर जब मात्र 21 वर्ष की आयु में श्रीनगर से दिल्ली आए तो किसको मालूम था कि यह नवयुवक एक दिन जीवन की उन ऊँचाईयों को छू लेगा जिससे वह सदा के लिए अमर रहेगा। केन्द्र सरकार के सूचना-प्रसारण, पुनर्वास, विधि एवं वाणिज्य विभागों में काम करने के उपरान्त हमारे प्रथम प्रधानमंत्री पंडित जवाहरलाल नेहरू ने उनकी प्रतिभा को समझकर 1949 में संसदीय मामलों के मंत्रालय में प्रथम सचिव के पद पर नियुक्त किया। तत्पश्चात् भारतीय संसद के प्रथम अध्यक्ष गणेश वासुदेव मावलंकर ने उनकी योग्यता एवं प्रतिभा से प्रभावित होकर पंडित श्यामलाल जी को लोक सभा सचिवालय में उप-सचिव के पद पर काम करने के लिए चुन लिया। धीरे-धीरे अपनी कार्यक्षमता के आधार पर वह 1973 में लोक सभा के सेक्रेट्री जनरल (महासचिव) बन गए।

इस पद से सेवा निवृत्ति के बाद इन्हें निर्वाचन आयोग का मुख्य निर्वाचन आयुक्त बनाया गया। लोक सभा हो या निर्वाचन आयोग पंडित श्यामलाल शखधर ने दोनों जगहों पर बैठकर अन्तर्राष्ट्रीय ख्याति अर्जित की। विश्व की संसदों के महासचिवों की परिषद के आप अन्तर्राष्ट्रीय अध्यक्ष की निर्वाचित हुए। यह इनकी प्रतिभा को विश्व मान्यता मिलने का एक ज्वलंत प्रमाण है। एक कुशल प्रशासक के अतिरिक्त पंडित शखधर जी एक सिद्धहस्त लेखक भी थे। उन्होंने अनेक पुस्तकों की रचना की। पंडित महेश्वरनाथ कौल के साथ 'प्रैक्टिस एण्ड प्रोसीजर ऑफ पार्लियामेंट लिखी। इसे विश्व के सांसद एक संदर्भ ग्रंथ के रूप में मानते हैं। सेवा निवृत्ति के बाद अपने गुरु श्री कौल जी के बिखरे हुए अनमोल विचारों का संकलन-संपादन कर पुस्तकाकार प्रकाशित करके कौल महादेय को श्रद्धांजलि देकर अमर कर दिया।

इधर अपने व्यावसायिक क्षेत्र में व्यस्त पंडित श्यामलाल शखधर अनेक सामाजिक एवं शैक्षिक संस्थाओं से जुड़े रहे। अपने गुरुजी पं० महेश्वरनाथ कौल, गुरुमायी श्रीमती सुखराज कौल की स्मृति में रामकृष्ण मिशन, दिल्ली के टी.बी. क्लिनिक, अपने पिता केशवराम शखधर एवं माता रुक्मिणी देवी की स्मृति में रामकृष्ण मिशन साधुसेवा, अपनी पत्नी सर्गा देवी की स्मृति में रामकृष्ण मिशन निःशुल्क होमोपैथिक डिस्पेंसरी तथा अपने पुत्र विजय कुमार शखधर की स्मृति में रामकृष्ण मिशन नई दिल्ली द्वारा आयोजित छात्र-छात्राओं की प्रतियोंगिताओं हेतु क्रमशः छः छः हज़ार (कुल रु० 24,000 /-) प्रतिवर्ष दान भेजते रहते थे। मयूर विहार फेस एक, नई दिल्ली स्थित भव्य अय्यपा मंदिर के सामुदायिक केन्द्र, सफदरजंग एनक्लेव नई दिल्ली के मंदिर, पम्पोश एनक्लेव न.दि. के सनातन धर्म मन्दिर तथा रूपनगर जम्मू में नवनिर्मित उमा मंदिर के निर्माण हेतु विपुल धनराशि भेंट करते रहे।

कश्मीरी समिति दिल्ली की स्थापना, भवन हेतु सरकार से प्लॉट प्राप्त करना, तथा कश्मीर भवन के निर्माण के लिए लगभग पांचदशक पूर्व 27,000 रु० की धनराशि उपलब्ध करना पंडित शखधर की दानवीरता एवं समाज कल्याण की भावना को उजागर करते हैं। कन्हैया लाल माणिकलाल मुंशी द्वारा संस्थापित भारतीय विद्याभवन से वह प्रारम्भ से ही जुड़े थे। अपने शरीर शान्त होने तक वह भारतीय विद्या भवन के दिल्ली केन्द्र के अध्यक्ष पद को सुशोभित करते रहे।

कश्मीर भवन दिलली में आयोजित श्रद्धांजालि सभा में अपने विचार व्यक्त करते हुए सांसद, विख्यात विधि वेत्ता एवं ब्रिटेन में भारत के पूर्व राजदूत डॉ० लक्ष्मीमल्ल सिघंवी ने शखधर महोदय के बारे में ठीक ही कहा–श्री एम० एन० कौल के साथ उन्होंने संसदीय प्रणाली को विधिवत चलाने हेतु नियमावली की संरचना की। श्री कौल में विद्वत्ता थी और श्री शखधर में व्यावहारिक कौशल था। पंडित श्यामलाल शखधर व्यावहारिक जीवन में अत्यधिक व्यस्तता के बावजूद कश्मीरी पंडित समाज की दुर्दशा से आहत होने के कारण सदैव उसके कल्याण हेतु सजग थे। कश्मीरी समिति, दिल्ली की प्रारम्भिक अवस्था में सात वर्ष तक अध्यक्ष रहे और आल इंडिया कश्मीरी समाज के परामर्श दाता मंडल के सदस्य के रूप में उनके मार्ग दर्शन से समाज लाभान्वित होता था। निःस्सन्देह कर्मयोगी पंडित श्यामलाल शखधर के विचार एवं क्रिया कलाप हमें सदैव प्रेरणा देते रहेंगे। उनकी पुण्य स्मृति को हमारा शतशत नमन !

**चमनलाल सप्रू**

## कोशुर समाचार का प्रशंसक हूँ

आप जानते ही हैं कि मैं कोशुर *समाचार* सतत पढ़ता भी हूं और इसका प्रशंसक भी हूं। पत्रिका में छपी सम्पूर्ण सामग्री-लेख, कविताएं आदि बहुत ऊंचे स्तर की, ज्ञानवर्धक और अत्यन्त उपयोगी होती है। कोशुर समाचार निश्चित रूप से एक श्रेष्ठ उद्देश्य को पूरा कर रहा है।

मई मास के अंक के हिन्दी विभाग में 'प्रूफ रीडिंग' की कमियां बहुत अखर रही हैं। आप का ध्यान इस ओर दिलाना आवश्यक लगा।

आशा है आप सकुशल होंगे। सभी मित्रों को (कोशुर समाचार परिवार समेत) मेरा नमस्कार कहें।

मंगल कामनाओं सहित,

**केदार नाथ साहनी**
**राज्यपाल, सिक्किम**

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## कश्मीरी भाषा सिखाने का प्रयत्न अच्छा है

कोशुर समाचार अप्रैल अंक मिला। सम्पादकीय में आपने ने जम्मू में रघुनाथ मन्दिर पर हुए हमले का जिक्र किया है। सरकार यह सब कब तक चुपचाप देखती रहेगी। मैसूर हिन्दी प्रचार परिषद ऐसे हिंसक कृत्यों की निंदा करती है। अध्यक्ष की डेस्क से, डॉ० सतीश गंजू का Kashmir : The Saffron Valley of Mystic Splendour, आपकी बात प्रकाशवीर शास्त्री का संसद में भाषण, डॉ० वैकुण्ठ नाथ शर्गा का इतिहास, प्रतिमाएं और कश्मीरी पंडित प्रभावपूर्ण है। श्याम बिहारी सागर की 'गाली' और 'महराज कृष्ण की कविताएं' सटीक प्रभावक हैं। कश्मीरी भाषा सिखाने का प्रयत्न अच्छा है। पत्रिका का सम्पादन, छपाई, साज-सज्जा सुन्दर हैं। बधाई।

**(डॉ०) बि० रामसंजीवय्या**
**प्रधान सचिव, मैसूर हिन्दी प्रचार परिषद, बैंगलूर**

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## कोशुर समाचार—एक अनूठी चीज़

आप द्वारा प्रदत्त पत्रिका 'कोशुर समाचार' फरवरी 2002 अंक एक अनूठी चीज़ है। इसके सभी लेख, कवितायें आदि तथा सम्पादकीय आप लोगों की विद्वत्ता और निष्ठा का प्रतीक हैं।

संस्कृत और कश्मीरी दोनों भाषाओं के साथ-साथ हिन्दी के प्रति आप सबकी निष्ठा निश्चय ही सभी भाषा भाषियों के लिए भाषा सम्मान की दृष्टि से और इतिवृत्त की दृष्टि से भी समादरणीय हैं। भारत देश अनेकानेक भाषाओं लिपियों, सभ्यताओं और संस्कृतियों का जड़ाऊ हार है। किन्तु इस विविधता में एकता का अभाव चिन्ता का विषय हैं। हम भी आपके प्रथम सम्पादकीय 'आवर आइडेन्टिटी ऐन्ड सरवाइवल' के प्रायः सभी तथ्यों तथा तर्कों से सहमत हैं। अवश्य ही हम इस मत के हैं कि वैवाहिक सम्बन्धों में हमें, अन्तर्जातीय और अन्तर्राष्ट्रीय सम्बन्धों की आज आवश्यकता है क्योंकि विश्व के घटनाचक्र तेजी से विश्वबन्धुत्व की ओर हमें ले जा रहे हैं, जहां विश्वसरकार' आज एक आवश्यक आवश्यकता हो रही है।

'अनुगूंज' कविता का आध्यात्मिक पक्ष तो मुझे वेद मंत्रों जैसा पवित्र, शीतल संस्पर्श देगया, वहीं निर्वासन' ने हृदय को द्रवित कर दिया किन्तु आपके इस संकल्प के साथ हम सभी पूर्वोत्तर क्षेत्र के लोग तन-मन-धन से जुड़ जाने के लिए संकल्पित हैं कि 'एक दिन वह जरूर ग्लेशियर बन जायेगी हम आपके संकल्पों को चरितार्थ करने के लिए क्या कुछ करें, इसका दिशा निर्देश दें जिससे हम भी आपके आन्दोलन के साथ जुड़ सकें।

आचार्य प्रतापादित्य
**प्रवक्ता, विधि विभाग, दीनदयाल उपाध्याय गोरखपुर विश्वविद्यालय, गोरखपुर**

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## बहुत ही सामायिक सम्पादकीय

अप्रैल अंक में आपकी ''अपनी बात'' सम्पादकीय में समस्या एवं समाधान बहुत सामयिक है। नेहरू के नोबल पुरस्कार पाने की तमन्ना ही नहीं अपितु और भी अहंकारिक एंवम हठधार्मिक त्रुटियों का कुफल हम आज तक भोग रहें है। और ईश्वर जानता है कि अभी और कितनी देर तक इन सियासी गल्तियों की थपेडें खानी हैं। सच तो यह है कि देश भक्ति का एहसास दिनोदिन लुप्त होता जा रहा है। भगत सिंह, चन्द्रशेखर आज़ाद, अशफाक उल्लाह, राजगुरु इत्यादि की गोलियों से फिरिंगी अत्याचारी तो मर सकते थे परन्तु आज के बहुत सारे नेता गणों के अत्याचार, कुविचार, ढोंग असत्यता इत्यादि के सामने यह गोलियाँ प्रभावहीन सिद्ध हो सकती हैं। आये दिन सारे नेता मुखौटे पहन-पहन कर

चापलूसियों से लोगों को गुमराह कर रहे हैं। ईश्वर ही रक्षा करे।

आपने अलामा इकबाल की कविता का हवाला बरमहल किया है। मैं ने भी कुछ समय इकबाल साहब की बहुत प्रसिद्ध कविता "सारे जहाँ से अच्छा, हिन्दोस्तान हमारा" का अनुवाद किया था। इसको भेज रहा हूँ। मैं ने अनुवाद में भी मूल कविता का ही छन्द रखने का प्रयास किया है। कृपया इसको "कोशुर समाचार" में मूल कविता के साथ छाप लें। कृपा होगी।

इस अंक में आपने श्री प्रकाश्वीर शास्त्री जी का ऐतिहासिक संसद में दिया भाषण छापकर आँखे खोल दी हैं और इससे भी इस बात की पुष्टी होती है कि हम सियासी नेताओं की गल्तियों के शिकार हैं। और अभी भी हमारी आँखें नहीं खुल रही हैं।

—मोती लाल कौल "नाज़"

—95 नेहरू अपार्टमेंट्स कालका जी, नई दिल्ली-110019

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## कश्मीर में हिन्दी प्रचार

हिन्दी भाषा के प्रचारार्थ जो जो कार्य सम्पन्न हुआ, उस कार्यक्रम में स्व० अमरनाथ जी काक, भूतपूर्व एडवोकेट, प्रख्यात कानून दक्ष विद्वान का काफी योगदान है। जो सन 1930 दशक के बीच स्व० महाराजा हरिसिंह, जो ब्रिटिश राज के दौरान भी स्वतंत्रतावादी तथा प्रगतिवादी व्यक्ति थे, सर्वप्रथम जम्मू काश्मीर रियासत में प्रजातंत्र की नींव डाली तथा प्रजा सभा (State Legislative Assembly) में लोकमत द्वारा चुने गए सदस्य के रूप में काक जी ने इस कार्य का श्री गणेश किया। हमारी जाति द्वारा श्री अमरनाथ जी काक को प्रजा सभा का सदस्य चुना गया था। अस्तु आगे जब जम्मू काश्मीर के लिए राजभाषा को स्वीकार करने का प्रश्न तय करना था, तो उस समय उन्होंने प्रांतीय एसम्बली में अल्प संख्यक सदस्य होने पर भी, अपनी रणनीति तथा प्रकाण्ड पाण्डित्य होने के बल से हमारी रियासत में सरल हिन्दुस्तानी भाषा जो दोनों लिपियों अर्थात फारसी तथा देवनागरी लिपि में लिखी जा सकती है को रियासत में सरकारी भाषा का दर्जा दिलवाया। यद्यपि उस समय भी मुस्लिम सदस्यों ने केवल फारसी लिपि में उर्दू भाषा पर अधिक ज़ोर दिया था परन्तु देवनागरी लिपि में भी सरल हिन्दुस्तानी भाषा अर्थात अरबी तथा संस्कृत शब्दों से वर्जित भाषा को यहां की सरकारी भाषा का स्थान दिलाने में स्वर्गीय काक महोदय ने हिन्दी भाषा की महान सेवा की लेकिन जनता इन बातों को भूल जाती है आदर्शवाद तथा देशभक्ति का उत्तरदायित्व सर्वप्रथम निभाना ही मानव का धर्म है।

उन दिनों मैं टीर्चस ट्रेनिंग कालेज श्रीनगर में ट्रेनिंग कर रहा था। अतः फिर हिन्दी प्रचार की ध्वजा को फहराते रहने के लिए उस समय के हिन्दू शिक्षार्थी अध्यापकों (जो लगभग पंद्रह की संख्या में थे) उनके लिए पाठ प्रशिक्षण हिन्दी में लिख देता था। ताकि कालेज में हिन्दी भाषा का शिक्षा प्रणाली में उर्दू भाषा के साथ-साथ महत्वपूर्ण स्थान रहे। इसके उपरांत सन 1944 के दशक में हिन्दी साहित्य सम्मेलन द्वारा काश्मीर में हिन्दी भाषा प्रचार के लिए पहला प्रयत्न भी किया। इस सम्बन्ध में स्व० अमरनाथ जी काक से सम्पर्क किया और मुझे स्मरण है कि मैं उन दिनों विधवा तथा अनाथ माताओं के स्कूल सेवासदन में निःशुल्क मुख्य अध्यापक का काम करता था और वहां दूसरी तरफ क्रालखुड चौक में युगपुरुष स्व० कश्यप बंधु जी समाचार पत्र "देश" का सम्पादन करते थे। फिर स्व० अमरनाथ जी काक ने राष्ट्रभाषा समिति के सम्बन्ध में महत्त्वपूर्ण काम किया, तथा उनसे अनेक कार्यकर्त्ता जो काश्मीर में बाहर से आए हुए थे प्रचारक सदस्यों की सहायता कर सके। स्व० बन्धु जी मुझे बचपन से जानते थे, उनकी बालसभा, शीलत नाथ में सर्वप्रथम मैं एक स्वयं सेवक था, तो उन्होंने श्री काक को मेरा नाम प्रस्तुत किया, मुझे काक साहब ने बुलाया तथा बाहर से आए हुए हिन्दी प्रचारक स्व० भगवान दास जी (हिन्दी में सर्वप्रथम अर्थशास्त्री लेखक महापंडित) तथा श्री तेगराम जी शर्मा (उन दिनों 60 वर्ष पूर्व साहित्य सदन, अबोहर पंजाब के महामंत्री थे) से मिलाया।

काश्मीर में हिन्दी परिचय तथा वेद परीक्षाओं के प्रचार के लिए मैं इन दोनों प्रतिनिधियों के साथ मटन, अनन्त नाग, बिज बिहारा चला गया तथा वहां पर इन्होंने पाठशालाओं तथा शिक्षकों की चयन तथा नियुक्ति की। तत्पश्चात मैंने नई सड़क, गणपतयार में भी इसकी शाखा की नींव डाली। जिसका उद्घाटन उस समय के प्रख्यात समाज सेवक आर्यसमाज के वरिष्ठ कार्यकर्ताओं के द्वारा सम्पन्न हुआ। आपको एक महत्त्वपूर्ण सूचना देता हूँ कि काश्मीर में सर्वप्रथम हिन्दी परीक्षाओं में श्रीनगर केन्द्र से डॉ० ब्रज बिहारी काचरु (जो इस समय अमेरिका में भाषा के महापण्डित (lungiust) हैं मुझे उन्हें बचपन में पढ़ाने का सौभाग्य प्राप्त हुआ है। देखिए केवल एक शिक्षक ही अपने से शिक्षा प्राप्त छात्र की

प्रगति तथा उन्नति को देखकर असीम आनन्द तथा प्रसन्नता को प्राप्त करता है। आज मेरी आशीष उनके लिए सदा के लिए है, अस्तु यह एक ऐतिहासिक तथ्य तथा घटना थी। आगे चलकर यह काम स्व० शम्भूनाथ पारिमू संचलाक महिला महाविद्यालय की संस्था द्वारा आगे-आगे बढ़ता गया। जिसके लिए स्व० पारिमू तथा उसके सहयोगियों का मैं उनके हिन्दी प्रचार के लिए हार्दिक धन्यवाद प्रस्तुत करता हूं (जिस योगदान में आपका भी बहुत सहयोग रहा है)। अस्तु, अभी स्मरण शक्ति साथ दे रही है अतः जगदम्बा के प्रति कृतकृत्य हूं। शेष फिर कभी।

—अमर नाथ साबनी
काली मंदिर एनक्लेव, स्ट्रीट 5, मकान नं० 7,
जनरल महाबीर सिंह मार्ग, देहरादून, उत्तरांचल

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## कश्मीरी के लिए सर्वमान्य नागरी लिपि

मैं फारसी लिपि में अपनी काश्मीरी कवितायें या लेख लिखना अपने लिए अधिक सरल समझता हूं। परन्तु फिर भी नागरी लिपि का उपयोग करने में मुझे कोई संकोच नहीं है। हां फिर भी यह कहना आवश्यक समझता हूं कि लिखित काश्मीरी भाषा के लिए नागरी में जो अलग-अलग लिपियां निर्मित की गयी हैं, उनमें स्वर-चिन्हों के प्रयोग में समानता नहीं पायी जाती, जिसके कारण एक बड़ी उलझन उत्पन्न हो जाती है। उदाहरणतः साहित्य अकादमी, "कोशुर समाचार" भगवान गोपीनाथ जी ट्रस्ट का "पत्रिका" नामक रिसाला (जो कि अब "शुद्ध विद्या" के नये नाम से प्रकाशित होने लगा है), इत्यादि इन सबने लिखित काश्मीरी भाषा के लिए जो लिपियाँ मुकर्रर की हैं, वे एक जैसी नहीं हैं और एक पाठक अथवा लेखक को उलझन में डालने वाली हैं। कितना अच्छा होता कि इन पृथक-पृथक लिपियों का "मानकीकरण" हो जाये और इस तरह से "स्वर-चिन्हों" के ठीक-ठीक प्रयोग का समान रूप से मार्ग प्रशस्त हो सके।

— पीताम्बरनाथ धर "फानी"
48-इम्प्रूवमेंट ट्रस्ट फ्लैट्स, ऋषि नगर, लुधियाना 141001

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## आकर्षक मुख पृष्ठ

अप्रैल-अंक अनुपम है। सम्पादकीय लेख, कविताएं समस्याओं के हल का महत् प्रयास। संतजन, हिन्दु नेता अपनी ढफली अपना राग अलापना छोड़ दें, पूर्ण एकता का परिचय दें तो भव्य राम मंदिर का निर्माण होगा। अयोध्या में राम-लला विराजमान हैं ही। मुख्यपृष्ठ पर, श्रीनगर में सर्वत्र व्याप्त फुलय की तस्वीर आंखों के सम्मुख साकार हो रही हैं।

श्री प्रकाशवीर शास्त्री, डेविड देव दास, डॉ० शर्गा जी आदि के लेख नवनवीन जानकारी, अलभ्य बातें जो पहले सुनी नहीं पढ़ी नहीं — हांजी शब्द इस लफ्ज की जड़ें मांझी शब्द में है अर्थात् मल्लाह समुदाय। हांजी लोग, केरल से शंकराचार्य के साथ कश्मीर आये थे आदि। महाराज कृष्ण काव जी की तीन कविताएं सुन्दर, सहज, सरल मव्य भाव लिए मन छू जाती हैं—

जब हम एकांत जगह बैठे
एकांत मन होते हैं
भगवान होते हैं।

— स्वरूप नारायण पिशन
एफ-164, सेक्टर-9, नया विजय नगर, गाजियाबाद

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## तोड़ने के बजाय जोड़ने के लिए काम करें

जम्मू-कश्मीर की सियासी तहरीक इनकलाबी ढंग से शुरू हुई थी, लेकिन आहिस्ता-आहिस्ता इसमें इन्कलाब दुश्मन नजरियात से अवाम के ज़ेहन को आलूदा किया गया। नतीजा के तौर पर आम आदमी गोनागों मसायल से दोचार हो गया। दौरे हाज़िर में डाक्टर फारूक़ अब्दुल्लाह बीरूनी खतरात का मुकाबला करने वालों की सफ़ में गरम जोशी से भी हिस्सा लेते हैं। लेकिन इसके साथ-साथ समाजी इंसाफ के अक़दार को अमली सूरत देने के लिए हमारे लीडरों को नज़रियाती तौर बाशऊर, दियानतदार और अवाम दोस्ती व भाईचारे के जज़बात का अलमबरदार होना चाहिए। तभी अवाम को साज़िशी अनासिर के चुंगुल से निकालकर अमन, जम्हूरियत, रवादारी और आपसी बरादरी के निज़ाम को क़ायम रखना मुमकिन हो सकता है। तहरीक की सुनहरी रिवायात को ज़िन्दा व क़ायम और याद करके लूट खसोट को कायम रखने वाले मज़हब के नाम पर मनाफरत फैलाने वाले साज़िशी और चापलूस अनासिर की चालबाज़ियों को नाकाम बनाकर ही फारूक अब्दुल्ला बाहर की साज़िश को नाकाम बनाने का मौवजब बन सकता है। साथ ही हर फिरका को चाहिए कि वह किसी फिरका, किसी इलाका या किसी तबका से तालुक रखता हो, इस मुहिम में शामिल होकर लोगों को तोड़ने के बजाय जोड़ने के लिए काम करें।

— ऋषिदेव, जम्मू
लेखक "जख्मों की ज़बानी"

# क्या हम सच में कश्मीर पर युद्ध टाल सकते हैं

— एयर वाईस मार्शल विश्वमोहन तिवारी (सेवा निवृत्त)

श्री तिवारी वायुसेना के वरिष्ठ पूर्व अधिकारी रहने के साथ-साथ एक सशक्त लेखक हैं। 'आनंद पंछी निहारन' जैसी अनेक रोचक पुस्तकों के लेखक हैं। साथ ही अनेक महत्त्वपूर्ण तकनीकी पुस्तकों के भी रचयिता हैं। इन्हें अनेक पुरस्कारों तथा सम्मानों से अलंकृत किया गया है। अनेक देशों का भ्रमण कर चुके एयर मार्शल तिवारी भारतीय दूतावास लंदन में वायु सलाहकार भी रह चुके हैं। अभी संयुक्त राष्ट्र अमेरीका में एक वर्ष रह कर लौटे हैं। आजकल नागरिक महासंघ नोएड़ा के संयोजक हैं।



1947 से ही भारत कश्मीर पर युद्ध टालने का निष्कपट प्रयास करता आ रहा है। वरना भारत को राष्ट्रसंघ में कश्मीर का मुद्दा ले जाने की क्या ज़रूरत थी। कश्मीर न्यायिक तथा नैतिक दृष्टियों से भारत का अविभाज्य अंग हो गया था। तथा भारतीय सेनाएं उन पाकिस्तानी लुटेरे आक्रामकों को सफलतापूर्वक पीछे खदेड़ रही थीं। इसी तरह युद्दों को टालने की प्रक्रिया में भारत चार बार पाकिस्तानी आक्रमणों-युद्दों का शिकार हो चुका है, ओर पाँचवां अल्प-तीव्र या आतंक-युद्ध लगभग 15 वर्षों से भुगत रहा है। यह ठीक है कि हम अपनी रक्षा कर लेते हैं। किन्तु कितने सैनिकों के बलिदान पर, कितनी आर्थिक चोटें खाने के बाद। आक्रामक को अचानक मुहूर्त में, अचानक स्थान पर हमला करने का निश्चित बड़ा लाभ मिलता है, जैसे पाकिस्तान ने कार्गिल युद्ध में लिया था। तब क्या यह प्रश्न उचित नहीं कि युद्ध टालने की प्रक्रिया में हम कब तक आक्रामक को यह विशिष्ट लाभ गुप्त दान में देते रहेंगे ?

प्रसिद्ध युद्ध-विचारक बर्नार्ड ब्रोडी ने अपनी पुस्तक 'द एब्सोल्यूट वैपन' (चरम आयुध) (1946) में लिखा है, "कल तक हमारे (अमरीकी) मिलिटरी तंत्र का प्रमुख उद्देश्य युद्ध जीतना होता था, आज से वह प्रमुख उद्देश्य युद्ध को टालना होना चाहिये।" युद्ध के टालने का अर्थ हुआ कि एक तो आप स्वयं आक्रमण न करें और दूसरे आपका मिलिटरी तंत्र इतना सशक्त हो कि शुत्र आप पर यदि आक्रमण करे तो उसे इतना निर्बल कर दें कि भविष्य में वह आक्रमण की बात ही न सोच सके।

एक और महत्त्वपूर्ण घटना जो अब हो गई है वह है पाकिस्तान के पास नाभिकीय युद्ध की शक्ति। इसका पहला तथा अचानक प्रहार, पिछले चारों युद्धों के सम्मिलित प्रहारों का दस गुना या सौ गुना अधिक शक्तिशाली होगा। यह मात्र कल्पवना का भय नहीं है। व्हाइट हाउस, अमेरिका के कर्मचारी ब्रूस रियैडैल ने अभी पाकिस्तान की शैतानी चाल का पर्दाफाश किया है। जब पाकिस्तान कर्गिल में हार कर पीछे भाग रहा था तब उसने अपनी (तथा कथित) इज्जत बचाने के लिये नाभिकीय आयुधों द्वारा आक्रमण की योजना बनाई थी। किन्तु सं० रा० अमेरिका के कठोर दबाव में उसने वह अमानवीय कदम नहीं उठाया। तब क्या भविष्य में वह, हार खाते समय, नाभिकीय आयुधों का उपयोग नहीं करेगा, वरन वह अचानक आक्रमण में अत्यन्त महत्त्वपूर्ण स्थानों पर अपने चरम आयुधों का सर्वप्रथम ही उपयोग करेगा। क्या हम ऐसे पाकिस्तान से युद्ध सच में टाल सकते हैं।

भारत के अनेक बुद्धिजीवी अकसर कहते हैं कि युद्ध मानवता पर निश्चित रूप से भयंकर, अमानवीय तथा शैतानी शाप है। किन्तु इस कथन से अधिक सत्य यह है कि युद्ध होते रहते हैं, और उन्हें टालने का वही उपरोक्त सिद्धान्त है जो बर्नर्ड ब्रोडी ने प्रस्तुत किया है। हमारे पिछले 55 वर्षों के दौरान हुए पाँच युद्धों का अनुभव यही प्रमाणित करता है कि चाहे हम आक्रमण न करें किन्तु हम पाकिस्तान से युद्ध टाल नहीं सकते। हां, युद्ध टालने के प्रयास में, कश्मीर से सारे हिन्दुओं को मार-मारकर निकाल दिया गया है, क्या विडंबना है कि वे अपने ही देश में अपने राज्य में शरणार्थी बन गये हैं। हजारों सैनिकों को आतंकियों ने मजे से मारा है, आतंकियों ने कश्मीरी मुसलमानों पर भी, उन्हें भयाक्रांत करने के लिये, अत्याचार किया है, उनकी कन्याओं के साथ बलात्कार किया

है। ऐसे आतंक समर्थक, झूठे तथा धोखेबाज पाकिस्तान से बात करना क्या सच्चे अर्थों में सार्थक हो सकता है। हां पाकिस्तान के लिए अवश्य सार्थक हो सकता है, किन्तु भारत तो फिर धोखा ही खाएगा। युद्ध टालते रहिये, अत्याचार सहते रहिये।

हमें सं० रा० अमेरिका के ग्यारह सितम्बर के अनुभव से सीखना चाहिये। माना कि जो वह आतंक के खिलाफ़ युद्ध लड़ रहा है, वह अपनी अनुपम शक्ति के आधार पर कर रहा है, किन्तु यह तो स्पष्ट होना चाहिये कि सं० रा० अमेरिका, इतने कम वर्षों में आतंकियों से पीड़ित होने के बाद यह समझ गया है कि वे कौन सी भाषा समझते हैं; उनसे यदि बात करना हो तो उसी भाषा में यथासाध्य, करना चाहियें। बात करिये, किन्तु उस भाषा में जिसे वे समझते हैं।

कश्मीर समस्या का मूल कारण सुन्नी पाकिस्तान का कश्मीर को धर्म के नाम पर युद्ध द्वारा अनाधिकार हथियाने का प्रयास है। किन्तु सारे विश्व को जो कारण मालूम है वह यह कि मुस्लिम बहुल कश्मीर को कश्मीर के क्रूर हिन्दू राजा ने हिन्दू बहुल भारत को दे दिया, जो उस पर अनैतिक अधिकार जमाए बैठे है (उदाहरणार्थ, 'न्यूयार्कर'-(शायद) मार्च 2002, और इसका जो जवाब मैने भेजा उसे उन्होंने धन्यवाद सहित लौटा दिया।) इस समस्या के हल हो सकने के अनेक कारण रहे हैं। जिनमें प्रमुख हैं– सं० रा० अमेरिका तथा ब्रिटैन के निहित स्वार्थ जो 11-9 के बाद बदलकर ठीक हो गये हैं; भारत सरकार तथा माध्यमों की प्रहार-शक्ति की कमजोरी; भारत का आदर्शवादी व्यवहार (सबसे महत्त्वपूर्ण कारण) जिसमें युद्ध टालने की मनोवृत्ति भी शामिल है।, तथा समस्या के मूल कारण के सही विश्लेषण का प्रचार न करना। जो न जाए मूल में, रहेगा वह भूल में।

मूल कारण का विश्लेषण करने के लिये कश्मीर में लोगों के धार्मिक वितरण पर एक दृष्टि डालना उचित होगा। यह समझना बहुत महत्त्वपूर्ण है कि जम्मू कश्मीर बहुधर्मी, बहुभाषी तथा बहुसंस्कृति वाला प्रदेश है। जम्मू कश्मीर में मुसलमान 64-3% हैं, हिन्दू 32.1% तथा बौद्ध, सिख 3.3% हैं। यहां नौ भाषाएं बोली जाती हैं तथा दस सांस्कृतिक विविधताएं हैं–कश्मीरी (सुन्नी तथा शिया दो अलग-थलग संस्कृति हैं), डोगरी, गुज्जर, बकरवाल, गद्दी तथा अन्य। कश्मीर घाटी में मुसलमान 99% हैं। मुसलमानों की संख्या के ये आँकड़े गलत छवि प्रस्तुत करते हैं। पढ़ने वाला तो यही समझेगा कि घाटी के 99% तथा सारे जम्मू कश्मीर के 64.3% मुसलमान सभी धर्म के आधार पर पाकिस्तान से मिलना चाहेंगे या हिन्दू भारत से स्वतंत्र। किंतु सत्य यह है कि घाटी में मात्र 23% मुसलमान ही सुन्नी हैं, और जम्मू कश्मीर में 30%, और मुख्यत केवल यह सुन्नी ही भारत से अलग होना चाहते हैं। इन सुन्नियों मे भी एकता नहीं है–कुछ पाकिस्तान के साथ विलय चाहते हैं, कुछ स्वतंत्र रहना चाहते हैं और कुछ भारत के संविधान के तहत अन्य प्रदेशों की अपेक्षा कुछ अधिक अधिकार चाहते हैं। शिया-सूफी मुसलमान धर्मनिरपेक्ष तथा उदार भारत के ही साथ रहना चाहते हैं।

हमें यह ध्यान में रखना होगा कि सभी मुसलमानों में यद्यपि समानता है किन्तु किन्हीं किन्हीं समुदायों में गहरे मतभेद हैं। शिया तथा सुन्नियों के भेद तो गहरे हैं और उतने ही पुराने हैं जितना इस्लाम धर्म। सूफियों को पारम्परिक सुन्नी तो मुसलमान ही नहीं मानते, या भ्रष्ट मुसलमान मानते हैं। सुन्नियों की तुलना में शिया कम कट्टर हैं। सूफी बहुत उदार हैं। कश्मीर के शिया मुसलमानों पर एक तो सूफियों का प्रभाव है, दूसरे कश्मीर की ऋषि परम्परा का, जिसके फलस्वरूप वे अपेक्षाकृत अधिक उदार हैं। कश्मीर के शिया, सूफी, मुसलमानों को, उनकी उदारता के कारण सुन्नी मुसलमानों ने हमेशा से धिक्कारा है। 'तारीखे रशीदी' में मिर्जा हैदर ने लिखा है (www. kashmir-information.com] "इन सूफियों ने (कश्मीरी) इतने सारे अपधर्मों को मान्यता दे दी है कि उनसे कोई भी अधर्म नहीं छूटा है, ... वे स्वप्नों पर चर्चा करते हैं, चमत्कार पैदा करने में लगे रहते हैं, तथा अदृष्ट से भूतकाल तथा भविष्य की जानकारी प्राप्त करने में लगे रहते हैं। इतने अधर्मी और कहीं नहीं पाए जाते। वे अपनी मान्यताओं को शरियत से भी श्रेष्ठ मानते हैं, फलस्वरूप इन लोगों को हमारे धार्मिक आदेशों से कोई सरोकार नहीं है।" (सूफी', 1947-8 वर्ष के अंक के 19-20 पृष्ठ)। प्रसिद्ध यात्री लारैन्स ने सन 1865 में लिखा था, "यहां हिन्दू तथा मुसलमानों के बीच जो सौहार्द है उसका प्रमुख कारण है कि यहां के मुसलमान ने अपना हिन्दू धर्म कभी छोड़ा ही नहीं। मैं यह केवल अपने अवलोकन के आधार पर ही नहीं कह रहा हूं, वरन अरब के धार्मिक मुसलमानों ने भी, अपनी घृणा व्यक्त करते हुए बतलाया है कि कश्मीर के मुसलमानों के दिल में इस्लाम की लौ बहुत मन्द है, और स्थानीय मुल्ले भी उनकी इस उदासीनता पर बहुत नाराज़ हैं।" कश्मीरी मुसलमान

इतिहासकार जी०एम०डी० सूफी ने 'सूफी' के 1947-48 वर्ष के अंक के पृ० 688 में लिखा है, "कश्मीरी मुसलमानों के अनेक आचार गैरइस्लामी हैं...बौद्धों की धर्म गुरुओं के अवशेषों की पूजा ने भारत के इस्लाम में धोखा देकर प्रवेश कर लिया है। ... कश्मीरी मुसलमान ने हिन्दुओं की बुत पूजा के स्थान पर मुसलमान संतों के अवशेषों की पूजा शुरू कर दी है।"

यह सब जानने के बाद, अब शायद आपको आश्चर्य न हो कि मुसलमानों की बहुल संख्या (70-75%) पाकिस्तान के साथ विलय की विरोधी तो है ही, वह भारत के साथ ही रहना चाहती है। शेख अब्दुला के निकट सहयोगी तथा शिया लोगों के प्रमुख नेता ने स्पष्ट तथा निडर वक्तव्य दिया है कि "जम्मू कश्मीर में शिया लोगों की अस्मिता पाकिस्तानी आतंकियों तथा सुन्नियों द्वारा खतरे में है।" (सन्डे मेल, 31 जुलाई-6 अगस्त 1994; इंडियन एक्सप्रेस, 11 अगस्त 1994)। इसी तरह जम्मू'कश्मीर कांग्रेस के उपाध्यक्ष तथा गुज्जरों और बकरवालों के लोकप्रिय नेता मियां बशीर ने प्रधानमंत्री से विशेष अनुरोध किया है कि, "सुन्नियों की जमाएते इस्लामी संस्था को खतम करें क्योंकि वे गरीब गुज्जरों तथा बकरवालों पर अत्याचार ही करते हैं।"

कश्मीरी मुसलमान इतना उदार कैसे हो गया ? दशवीं शती के इतिहासकार कल्हण की 'राजतंरगिणी' में महाभारत काल से लेकर सभी राजाओं का, जो कि सभी हिन्दू थे, वर्णन है। उसके बाद भी हिंदू राजाओं का इतिहास मिलता है। सम्राट अशोक ने (250 ई० पू०) कश्मीर की नई राजधानी 'श्रीनगरी' बसाई थी जो आज का श्रीनगर है। सम्राट कनिष्क ने (ईसा की प्रथम शताब्दी) एक विशाल बौद्ध धर्म सम्मेलन करवाया था। सम्राट ललितादित्य ने (सन् 724-761) प्रसिद्ध मार्तण्ड मन्दिर बनवाया था। राजा जया पीड ने (ई० सन 813-850) पाम्पोर नगरी की स्थापना की थी, तथा अवन्तिवर्मन (855-883 सन) ने अवन्तिपुर की और शंकरवर्मन (883-702 सन) शंकर पट्टन की। कश्मीर के अन्तिम स्वतंत्र हिन्दू राजा सहदेव थे। उनकी हत्या उन्हीं के जागीरदार एक बौद्ध राजकुमार रिंचन ने 1320 में कपट से करवाई थी और स्वयं राजा बन गया था। वह हिन्दू बनना चाहता था किन्तु पण्डितों के नकारने पर वह मुसलमान बन गया, और इस तरह वह कश्मीर का प्रथम मुसलमान राजा बना। किन्तु तीन वर्ष बाद ही उसकी मृत्यु हो गई। तब राजा सहदेव की पत्नी कोटा रानी ने राज्य संभाला। सन 1338 में जागीरदार शहमीर ने उन्हें युद्ध में हरा दिया और तत्पश्चात मुस्लिम शासन लगातार चला, सन 1819 तक, जब महाराजा रणजीत सिंह ने अफगान राजा को हराया। इन लगभग 500 वर्षों में कुछ कम क्रूर राजा आए और कुछ अधिक क्रूर। इन्होंने ताकत के बल खूब धर्म परिवर्तन कराये। इनमें अपवाद के रूप में ज़ैन-उल-अबीदीन तथा अकबर उदारवादी थे, तथा अफ़गानी राजा (1752-1819) अत्यधिक क्रूर। क्रूरता मुसलमानों की, विशेषकर सुन्नी मुसलमानों की प्रभावी शक्ति है।

कश्मीरी हिन्दुओं को जिन पाँच सौ वर्षों में भयंकर यंत्रणाएं दी जा रही थीं, उनका तलवार के बल पर धर्म परिवर्तन कराया जा रहा था, उसी काल में, उसी कश्मीर में हिन्दू धर्म तथा सूफी और शिया धर्मों का अद्‌भुत संगम हुआ। मध्य चौदहवीं शती में उस हिंसा, घृणा भरे धार्मिक दलदल में से लल्लेश्वरी नाम की महिला संत कमल पुष्प के रूप में खिली। उस क्रूर समय में भी उसने निडर होकर गाया :–

"है कण कण में व्याप्त शिव
हिन्दू और मुसलमान हैं, इक
ज्ञानी हो तुम यदि, जानो अपना आप
तभी तो जानोगे परमात्मा

हिन्दू और मुसलमान दोनों लल्लेश्वरी पर अपार श्रद्धा रखते थे। उसके शिष्यों में हिन्दू और मुसलमान दोनों थे। उनके प्रमुख शिष्य शेख उल-आलम नूर-उद-दीन, (नुंद ऋषि) पर भी लोगों में श्रद्धा थी और वे ऋषि कहलाये, और कश्मीर में हिन्दू तथा मुसलमानों (शिया तथा सूफी) की एक अद्‌भुत मेल वाली ऋषि परम्परा चल पड़ी। इस ऋषि परम्परा का ही सुफल है कि कश्मीर में, आम जनता में, एक उदारवादी, सहिष्णुता वादी, तथा एक तरफ अद्वैत की आत्मा लिये तो दूसरी तरफ सूफी का शरीर लिये हुए ऋषि परंपरा की धारा सतत प्रवाहित होती रही, और उसमें मानवीय प्रेम के कमल खिलते रहे। अब आतंक के भय से वह धारा सूख चली है, कमल मुरझा गये हैं। शिया और सूफी भी आतंक भुगत रहे हैं, ऐसा उदार ऋषि परम्परा में पोषित शिया-सूफी तो कभी भी सुन्नी-पाकिस्तान में नहीं मिलना चाहेगा। और विडम्बना यह है कि सारा संसार और अनेक भारतीय बुद्धिजीवी कमोबेश सही मानते हैं कि मुस्लिम बहुल कश्मीर हिन्दू बहुल भारत के चंगुल से छूटना चाहता है। जबकि सत्य यह है कि

कश्मीर के 70% मुसलमान 30% सुन्नियों तथा आतंकियों के चंगुल से मुक्त होना चाहते हैं;। वे धर्म निरपेक्ष उदारवादी भारत के साथ रहना चाहते हैं। किन्तु आतंकियों की जीत हो रही है।

वह तो जुड़वा अट्टालिकाओं तथा पैंटागॉन पर आतंकियों के क्रूर तथा शैतानी आक्रमण से सं० रा० अमेरिका की तथा अनेक देशों की आँखें खुल गई हैं, तथा विश्व में अमेरिका के सहयोग से आतंक के विरोध में अभियान चल रहे हैं। अमेरिका के दबाव में, पाकिस्तान आतंकियों को, कम से कम, खुली सहायता देना तो बन्द करेगा, अल्प-तीव्र युद्ध तो उसे बन्द सा ही करना पड़ेगा। अब हमें जम्मू-कश्मीर के अन्दर लुके छिपे आतंकियों को साफ़ कर, भारत प्रेमी मुसलमानों को अभय वातावरण देना चाहिये। वहीं का भ्रष्टाचार भी युद्ध स्तर पर लड़कर समाप्त करना चाहिये। यह जो वातावरण-आतंक के खिलाफ़ वातावरण-हमें अमेरिका की मदद से मिला है, इसका लाभ उठाकर शीघ्र ही जम्मू कश्मीर में शांति व्यवस्था तथा आर्थिक विकास की स्थिति का निर्माण करना चाहिये।

हमें यह भी याद रखना चाहिए कि पाकिस्तान के वायदों पर हम भरोसा नहीं कर सकते। अतएव न जाने कब कैसा मौका पाकर पाकिस्तान अपनी हरकतें, रंगरूप बदलकर फिर करता रहे। इस बीच हमें अपनी सैन्य तैयारी इतनी प्रभावी कर लेना चाहिए कि पाकिस्तान भारत पर आक्रमण करने के पूर्व दस बार सोचे।

आज के जमाने में अपनी आर्थिक शक्ति भी बढ़ाना चाहिये। आखिर इन दोनों शक्तियों के कारण ही तो पाकिस्तान सं०रा० अमेरिका का कहना मानता है। इस समय पाकिस्तान के बाद भ्रष्टाचार हमारा सबसे बड़ा शत्रु है। कश्मीर में भी बहुत भ्रष्टाचार है। उसे कश्मीर का शत्रु समझकर ही उससे युद्ध स्तर पर लड़ना चाहिये, वरना कश्मीर में गृह युद्ध-सी स्थिति बन सकती है। और भी, सारे वायदों के बावजूद, इसमें संदेह नहीं है कि आतंकिये कश्मीर पर आक्रमण करते रहेंगे, भारत के संवेदनशील स्थानों पर हमले करते रहेंगे। हमें आतंकियों की जड़ों तक जाकर उनके जन्म स्थलों को खत्म करना होगा- इससे चाहे युद्ध हो जाए।

बर्नार्ड ब्रोडी के कथन से हमें सहमत होना चाहिये किंतु मिलिटरी तंत्र युद्ध को कब तक, किस कीमत तक टालता रहे ? पाकिस्तान ने हमारे ऊपर अन्यायपूर्वक चार युद्ध थोपे हैं, न्याय पाने के लिये हम एक युद्ध तो अपनी तैयारी से करें और भविष्य के ऐसे युद्धों की सम्भावना को खत्म करें। ❁

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# पनाह

**प्रो० रतनलाल हांगलू**

कहाँ ठहरे बिना बुनियाद के इस शहर में हम*
पनाह जो दी गयी वह बेवजह सहरा में थी
वहाँ तलवे जले, झुलसा बदन और कम बीनाई हुई
किसी ने खो दिया बचपन किसी ने खो दी जवानी पहले ही
कई खोये तसौवुर और कई आँसू में पी गये गम
कहाँ ठहरे बिना बुनियाद के इस शहर में हम।

यहाँ जब कारवाँ पहुँचा, हमारा चूर कर बिखरा हुआ
किसीके पास हाथ फैला कर शिकस्ता वह नहीं निकला
जो मौहल्लत दी गयी ज़िन्दगी को कुछ अब और दिन के वास्ते
न कोई रहनुमा आये न कोई राज़दाँ पाये
जो गुज़रे पास से अपने वही थे बेरहम बेइन्तहा ज़ालिम
कहाँ ठहरे बिना बुनियाद के इस शहर में हम।

वह लाचारी वह बेदर्दी नहीं देखी गयी इससे
न था कोई मयस्सर ज़र न थी उम्मीद तब बरसर
कहाँ आवाज़ दे सकते, जो तूफाँ था खड़ा सर पर
यही हालात ले कर हम सभी अब चल पड़े राह पर
इसी खोयी हुई तारीख का हिस्सा बने हम
कहाँ ठहरे बिना बुनियाद के इस शहर में हम।

**— प्रोफेसर, इतिहास विभाग, हैदराबाद विश्वविद्यालय, हैदराबाद**

*1990 में जब कश्मीरी हिन्दू अपने घर से भागकर दुनिया के कोने-कोने में बिखर गये, लेकिन सबसे खराब हालत का सामना उनको करना पड़ा जिनको जम्मू के मुट्ठी और मिश्रीवाला शिविरों में पनाह दी गयी।

## कालूचक्क की बर्बरतापूर्ण त्रासदी

# मौत का शिकार, देश के रक्षकों के परिवार

महाराज कृष्ण भरत

**प्रधानमंत्री के कुपवाड़ा भाषण से यह संकेत मिल रहे हैं कि अब सीमापारीय आतंकवाद के विरूद्ध किसी भी समय निर्णायक लड़ाई का बिगुल बज सकता है। प्रधानमंत्री ने पाकिस्तान को भारत में आंतकवाद फैलाने के लिए दोषी ठहराते हुए उसे सीधे चेतावनी दी है और वहीं अमरीका तथा विश्व को भी यह संदेश दिया कि भारत अपनी सीमाओं की रक्षा करना जानता है यह खुद अपनी लड़ाई लड़ेगा।**

### मंडरा रहे हैं युद्ध के बादल

भारत-पाकिस्तान के बीच युद्ध के बादल मंडरा रहे हैं। 13 दिसम्बर 2001 के संसद पर पाकिस्तानी आतंकवादी हमले ने यह सुनिश्चत कर दिया था कि सीमापारीय आतंकवाद को रोकने के लिए अब भारत के पास एक ही विकल्प बचा है कि वह पाकिस्तान और पाक अधिकृत कश्मीर में आईएसआई द्वारा संचालित आतंकवादी प्रशिक्षण शिविरों को नष्ट करने के लिए धावा बोल दे। तब भी अमरीका ने इस संघर्ष को होने से रोक दिया था और अब भी कालूचक्क की बर्बरतापूर्ण घटना के बाद जब भारत आतंकवाद का मुंह तोड़ जवाब देने के लिए उठ खड़ा हुआ है तो अमरीका चिंतित है। अमरीका की चिंता इसलिए नहीं कि कहीं भारत-पाक में युद्ध न छिड़ जाए, उससे केवल यह चिंता सता रही है कि भारत कहीं आतंकवाद की समस्या से उभर न जाए। लेकिन इस बार भारत के दृष्टिकोण में जो बदलाव आया है उसके संकेत पहले भारतीय प्रधानमंत्री और अमरीकी राष्ट्रपति की दूरभाष वार्ता और बाद में श्री वाजपेयी के कुपवाड़ा के भाषण से मिलते हैं कि भारत सीमापारीय आतंकवाद से लड़ने के लिए निर्णायक लड़ाई लड़ेगा और किसी के बहकावे में नहीं आएगा।

अमरीका के राष्ट्रपति जार्ज डब्ल्यू बुश ने जब भारतीय प्रधानमंत्री श्री अटल विहारी वाजपेयी से कालूचक्क की वीभत्स घटना पर संवेदना व्यक्त करने के लिए टेलीफोन पर बात की तो उन्हें लगा कि श्री वाजपेयी इस बार अमरीका के बहकावे में नहीं आ सकते। जार्ज बुश ने जब उन्हें वर्तमान विकट परिस्थिति में कोई तीव्र कदम न उठाने की सलाह दी तो भारतीय प्रधानमंत्री ने दो टूक शब्दों में उत्तर दिया कि यह आशा नहीं की जानी चाहिए कि भारत चुप बैठा रहेगा गंभीर कार्रवाई करनी ही होगी। जम्मू के पास आतंकवादी हमला हमारे लिए एक चुनौती है और हम इसका उपयुक्त जवाब देंगे।

बाद में प्रधानमंत्री स्वंय इस स्थिति का प्रत्यक्ष जायज़ा लेने के लिए 21 मई को जम्मू कश्मीर के तीन दिवसीय दौरे पर आए। वे जहां कालूचक्क सामूहिक हत्याकांड के प्रभावित परिवारों से मिले, अस्पताल में जाकर घायलों का हालचाल पूछा, वरन सीमाओं पर देश की रक्षा कर रहे जवानों का भी मनोबल बढ़ाया। उन्होंने कालूचक्क की घटना को बर्बारता पूर्ण और पाशविकता की एक मिसाल बताते हुए कहा कि कालूचक्क के हत्यारों को बख्शा नहीं जाएगा।

इस मौके के दौरान कश्मीर के कुषपवारा क्षेत्र में निमंत्रण रेखा के निकट सेना के जवानों को सम्बोधित करते हुए जो भाषण उन्होंने दिया, वह उल्लेखनीय है। इस भाषण में जहां सीमापरीय आतंकवाद को बढ़ाने के लिए प्रधानमंत्री ने दोषी पाकिस्तान को सीधी चेतावनी दी है, वहीं अमरीका तथा विश्व को भी यह संदेश दिया कि भारत अपनी सीमाओं की रक्षा करना जानता है, वह खुद अपनी लड़ाई लड़ेगा।

जवानों का आह्वान करते हुए उन्होंने कहा कि अब निर्णायक लड़ाई लड़ने का वक्त आ गया है। हमारा लक्ष्य सिर्फ विजय होना चाहिए। अपने ऐतिहासिक भाषण में उन्होंने कहा कि मेरा यहां आना यह भी किसी बात का संकेत है। उस संकेत का पड़ोसी समझे या न समझे, दुनिया इसका हिसाब रखे या न रखे लेकिन हम विजय का नया इतिहास लिखेंगे , इसमें कोई संदेह नहीं होना चाहिए।

प्रधानमंत्री के भाषण से यह संकेत मिल रहे हैं कि अब किसी भी समय निर्णायक लड़ाई का बिगुल बज सकता है। यद्यपि उन्होंने निर्णायक लड़ाई के स्वरूप के बारे में कुछ नहीं

कहा है लेकिन यह स्पष्ट शब्दों में कहा कि हमें बलिदान के लिए तैयार रहना होगा। उन्होंने कहा है कि देश की सौ करोड़ की जनता सेना के पीछे खड़ी है और वह रक्षा पंक्ति का काम करेगी।

अभी युद्ध की घोषणा नहीं हुई है और प्रधानमंत्री ने कहा भी है कि युद्ध हम पर थोपा जा रहा है, हम शांति चाहते हैं। लेकिन इधर भारत पाक सीमा पर पाकिस्तानी सैनिकों द्वारा अकारण भारतीय क्षेत्रों पर गोलाबारी के कारण युद्ध के बादल मंडरा रहे हैं। हमारी सेनाएं हाथ पर हाथ धरे तो नहीं बैठीं रहेंगी, आखिर उन्हें भी अपनी सीमाओं की रक्षा करनी है। सीमाओं की रक्षा और देश की सुरक्षा के लिए अब भारतीय सेनाओं ने भी जबावी कार्रवाई शुरू कर दी है। इधर पाकिस्तान की गोलाबारी के कारण हजारों लोगों को सीमावर्ती क्षेत्रों से सुरक्षित स्थानों की ओर भागना पड़ा है, पर अभी तक हम पाकिस्तान को सही सबक सिखाने में असफल रहे हैं। पाकिस्तान कूटनीतिज्ञ और वित्तीय सहायता देता रहा है वरन् पाकिस्तान अधिकृत कश्मीर और अन्य क्षेत्रों में कट्टरपंथी आतंकवादियों को प्रशिक्षित कर हथियार और गोलाबारूद समेत भारतीय सीमा में धकेल भी रहा है। पाकिस्तान के साथ हवाई-सड़क मार्ग तथा अन्य सम्पर्क सूत्र तोड़ना ही काफी नहीं है, न पाकिस्तान अपने उच्चायुक्त को भारत से वापस बुलाने पर भारत विरोधी षडयंत्रों से बाज आएगा वरन "निर्णायक लड़ाई" के शब्द को परिभाषित करने की आवश्यकता है नहीं तो हमें भविष्य में और न जाने कितने कालूचक्क रक्त से लथपथ देखने होंगे।

उल्लेखनीय है कि जम्मू कश्मीर में गत तेरह वर्षों के आतंकवाद के दौरान यह अपने में प्रथम ऐसी घटना है जब सीमा पार से घुसपैठ कर तीन पाकिस्तानी फिदायीन आतंकवादियों ने जम्मू से करीब 10 कि०मी० की दूरी पर जम्मू पठानकोट राष्ट्रीय-राजमार्ग पर किसी यात्री बस के बाद सैन्य शिविर के आवासीय क्वाटर्स पर धावा बोला हो। यह घटना गत 14 मई की है। कल्लू, हिमाचल प्रदेश से जम्मू की ओर आ रही हिमाचल परिवहन निगम की यात्री बस में आतंकवादी वियजपुर के निकट करीब सुबह के 5.45 पर सवार हुए। वे सैनिक वर्दी पहने थे। 6.15 पर कालूचक्क पहुंचने पर उन्होंने बस को रुकवा दिया और अंधाधुध फायरिंग की। बस में हथगोला फेंका जिसे चालक सहित सात यात्रियों ने वहीं दम तोड़ दिया। तदन्तर आतंकवादियों ने सैन्य शिविर के बाहर चौकस संतरी श्री राजा पर हथगोला फैंका। उस संतरी की जबावी कार्रवाई में यद्यपि एक आतंकवादी वहीं ढेर हो गया पर दो रिहायशी परिसर में घुसने में सफल हो गए और वहां कुछ ही क्षणों में मानवता के भक्षक इन हत्यारों ने मौत का ऐसा दर्दनाक खेल खेला कि महिलाओं से लेकर मासूम बच्चों के सीनों मे गोलियां दाग दी। तीनों आतंकवादी तो मारे गए पर जो बताही उन्होंने मचाई जो परिवार उन्होंने उजाड़ दिए, जिस बर्बरतापूर्ण कृत्य को उन्होंने अंजाम दिया उसे कभी भी नहीं भूला जा सकता। हमले में 33 सैनिक परिवारों के सदस्य मारे गए, एक परिवार का तो कोई सदस्य भी नहीं बचा, जो इस सदमें पर विलाप करता। हमले में 40 लोग मारे गए तथा 108 घायल हुए।

**आतंकवादियों ने पाशविकता की सारी सीमाएं लांघ दीं, दो मास के बच्चे को उन्होंने उसकी मां के सामने पटकते-पटकते जान ली और मां अपने बच्चे को आतंकवादियों के चुंगल से छुड़ाने में अंतिम सांस तक जझूती रही। अपने बच्चे के मृत शरीर को अपने आंचल में समेट पाने में असमर्थ मां की सहायता के लिए कोई सुरक्षा कर्मी उपस्थित नहीं था। आतंकवादियों ने उस मां को भी गोलियों से भून दिया। जिसका पति या फिर परिवार का कोई सदस्य देश की रक्षा के लिए सीमा पर तैनात है।** स्कूल की तैयारी कर रहे बच्चों को भी गोलियों से छलनी कर दिया गया और इन पिशाचों ने कुछ की हत्या तेजधार वाले अस्त्रों से भी की। चार घंटे तक चले इस मौत के इस तांडव में कर्णभेदी चीत्कारों का दर्दनाक माहौल था।

यह विडम्बना नहीं तो और क्या है कि जहां सैनिक कर्मी सीमा पर देश की अखण्डता और नागरिकों की सुरक्षा के लिए सीना तान कर डटे हुए हैं, वहीं आज इन देश के प्रहरियों के परिवार अपने ही देश के भीतर सुरक्षित नहीं है। इस घटना से हमारे सिर शर्म से झुक जाने चाहिए कि देश के रक्षकों के परिवार मौत के शिकार बने। जहां सैनिक छावनियों में सेना के जवान व उनके परिवार, गणतंत्र दिवस पर राज्य का राज्यपाल कड़ी सुरक्षा व्यवस्था में जा रहा राज्य सरकार का मंत्री, तथा संसद भवन व देश का शीर्ष नेतृत्व सुरक्षिते नहीं है, वहां आम व्यक्ति अपने को कितना सुरक्षित महसूस कर पाएगा—यह एक गम्भीर, चिन्ताजनक और ज्वलंत प्रश्न है, क्योंकि आतंकवादी जब चाहें, जहां चाहे किसी की भी हत्या करने से बाज नहीं आते बेरोक टोक घरों में घुसकर लोगों को भून देते हैं।

गोधरा और कालूचक्क की घटनाएं संसद की चर्चा को

प्रभावित नहीं करतीं, वहां हंगामा होता है तो केवल गुजरात की ऐसी घटनाओं पर जो गोधरा के प्रति अपना रोष व्यक्त करती हैं। गोधरा के लिए नही वरन गुजरात की घटनाओं के लिए मुख्यमंत्री नरेन्द्र मोदी को संसद में विपक्ष ने हटाने का अभियान चलाया पर ऐसा अभियान उन्होंने जम्मू कश्मीर के मुख्यमंत्री को हटाए जाने के लिए क्यों नहीं छेड़ा। विपक्ष की नेता और कांग्रेस अध्यक्ष सोनियां गांधी ने जम्मू दौरा करके रोष व्यक्त करने की खानापूर्ति की। अतीत में जब यहां ऐसे हत्याकांड हुए तो क्या सोनिया जी टस से मस हुई। इस बार विवशता थी, क्योंकि गुजरात की जनांदोलन की घटनाओं ने उन्हें संसद में हंगामा करने पर बाध्य किया था। गुजरात में मुसलमानों की हत्याओं पर वह आग बबूला हुई पर गोधरा में या फिर कश्मीर में हिन्दुओं की हत्याओं पर चुप्पी साधे हुई है। आखिर मुस्लिम वोट जो चाहिए।

कालूचक्क ही घटना एक सुनियोजित षड्यंत्र था यदि हम इस तथ्य को पहले ही स्वीकार कर लें तो आतंकवादियों की मंशा को समझने में हमें सहायता मिलेगी। हत्याकांड में एक दिन पूर्व ही आतंकवादी सीमापार से घुसें थे। ऐसा सब कुछ साबित करने के लिए तो आतंकवादियों ने पूरी तैयारी पहले ही कर रखी थी, जैसे स्यालकोट (पाकिस्तान) के सिनेमाघर का एक दिन पहले का टिकट तथा कुछ खाद्य पदार्थ जेब में पाया जाना, पहले जाना, सेना वर्दी के भीतर पाकिस्तानी पोशाक का कीचड़ से लथपथ होना इन्हीं प्राप्त सुरागों के आधार पर मीडिया जगत में चर्चा की शुरुआत हई कि आतंकवादी एक दिन पूर्व ही सीमा पार से आए थे।

कुछ प्रश्न जरूर उठ खड़े हैं जैसे एक रात में ही फिदायीन आतंकवादी जम्मू-पठानकोट राष्ट्रीय राजमार्ग की पहचान नहीं कर सकते थे। एक ही रात में उन्हें इस बात की जानकारी नहीं मिल सकती थीं कि कालूचक्क स्थान कहां है। और वहां के सैनिक परिवारों के रिहायशी क्वार्टर कहां है? अवश्य ही फिदायीन् आतंकवादियों को मार्ग दिखाने वाले भी मिलें होंगे। इस देश के गद्दारों के सहयोग के बिना पाकिस्तानी आतंकवादी कालूचक की घटना को अंजाम नहीं दे सकते थे।

पाकिस्तानी आतंकवादी, इसलिए कहा जा रहा है क्योंकि जमायतुल मुजाहिद्दीन और अलमंसूर आतंकवादी संगठनों ने इस हमले की जिम्मेदारी ली। अलमंसूर, लश्कर-ए-तोइबा का ही दूसरा नाम है। दोनों संगठन पाकिस्तान की आईएसआई द्वारा संचालित हैं।

देश के बाहर और भीतर भी भारत के दुश्मन षड़यंत्रों में संलग्न है। यह कहना कि कालूचक्क सैन्य छावनी में सुरक्षाकर्मियों का इसलिए अभाव था क्योंकि सैनिकों को सीमा पर भेजा दिया गया है, राष्ट्रीय सुरक्षा के लिए चिंताजनक है। देश का जितना खतरा बाहर से है, उससे कहीं अधिक आज भीतर से भी है। यानी सैनिक सीमा पर हैं और हम सैनिकों के परिवारों को असुरक्षित छोड़ दें। देश के भीतर सेना पर तो प्रहार हो ही रहा है। गत 19 मई को ही डोडा उधमपुर में आतंकवादी हमलों में 6 सुरक्षाकर्मी मारे गए व 13 अन्य घायल हो गए। यदि देश के भीतर खतरा नहीं तो आतंकवादी कालूचक्क तक पहुंचने में सफल नहीं होते। इन्होंने सीमापार से विजयपुर तक के 12 किलोमीटर के फासले को पैदल और कालूचक्क तक के सफर को बस द्वारा तय किया। इससे सिद्ध होता है। कि हमारी सुरक्षा एजेंसियां कितनी सतर्क हैं। जम्मू-पठानकोट पर धन कमाने में व्यस्त जम्मू-कश्मीर पुलिस के नाकों की धज्जियां उड़ाते हुए आतंकवादी आगे बढ़े, कितनी लज्जापूर्ण बात है। सुरक्षा व्यवस्था के नाम पर।

आज दुश्मन की पहचान कर ली गई है। समय है प्रहार करने का। प्रधानमंत्री श्री अटल बिहारी वाजपेयी ने कालूचक्क की अमानवीय घटना पर तो कहा ही है कि हमें प्रतीकार करना होगा पर उन्होंने 'प्रतिकार' शब्द को प्रतिशोध' के अर्थ में नहीं लिया है। काश! उक्त शब्द का अर्थ कुछ ऐसा ही निकाला जाए तो हम भी हजारों निर्दोषों के बलिदानों का बदला अपने दुश्मन से ले सकेंगे। जब अमरीका ने पेंटागन और वर्ल्ड ट्रेड सेंटर पर एक आतंकवादी हमले का बदला अफगानिस्तान से गिन-गिन कर लिया तो भारत पाकिस्तान को अफगानिस्तान में क्यों नहीं बदल सकता। आज अमरीका को यह "चिंता" हो रही है कि भारत कहीं पाकिस्तान पर धावा न बोल दें, पर अपने हितों की पूर्ति के लिए उसे अफगानिस्तान की चिंता क्यों नहीं हुई थी। अतः अमरीका अपनी राय अपने पास ही रखें हमें अपनी भांति ही अपनी सीमाओं की रक्षा करने का अधिकार दें, जैसा उसे प्राप्त हैं।

अब देश की नजरें प्रधानमंत्री श्री वाजपेयी की ओर टिकी हैं, कि वे निर्णायक लड़ाई लड़ने के अपने दृढ़ संकल्प को क्या स्वरूप देंगे, विशेषकर ऐसी परिस्थितियों में जब पाकिस्तान भारतीय सीमा में छद्म युद्ध चला रहा है और पाकिस्तान ने जब यह घोषणा की हो कि यह युद्ध के लिए तैयार है।

## समाचार पत्रों से

# घुटन में जीने को अभिशप्त कश्मीरी विस्थापित

- आतंकवादियों से बचे पर सालों से मानसिक आतंकवाद की पीड़ा झेल रहे हैं।
- युवक-युवितयां अविवाहित रहने को मजबूर।

कश्मीर घाटी में आतंकवादियों के जुल्म व कत्लेआम से बचकर राजधानी में शरण लेने वाले करीब दो लाख कश्मीरी विस्थापित यहां के 14 शरणार्थी शिविरों में एक नये तरह का मानसिक आतंकवाद झेल रहे हैं। बुजुर्ग मानसिक संताप में बीमार होकर परलोक सिधार रहे हैं, वहीं पति-पत्नी एकांत व गोपनीयता के अभाव में अपने वंश को बढ़ाने में असहाय महसूस कर रहे हैं। शरणार्थी शिविरों के एक कमरे में 10 से 15 सदस्य एक साथ रहने को मजबूर हैं। इस समस्या ने कश्मीरी विस्थापितों के सैकड़ों युवक-युवतियों को अविवाहित रहने को मजबूर कर दिया है। राजधानी के अधिकतर विस्थपितों का कहना है कि वे घाटी में आतंकवादियों की गोली से तो बच निकल, लेकिन पिछले 12 वर्षों से शरणार्थी शिविरों में नारकीय माहौल में रह रहे हैं, और उनका अस्तित्व खतरे में पड़ गया है।

कश्मीर घाटी में अस्सी के दशक में आतंकवाद ने अपना खूंखार चेहरा दिखाना शुरू किया था। 1990 के आसपास कश्मीरी पंड़ितों के हजारों मकान फूंक डाले गये, सैकड़ों, निर्दोष लोगों को मौत के घाट उतार दिया गया। अपनी जान बचाने के लिए करीब सात लाखं कश्मीरी पंडित अपने ही देश के विभिन्न शहरों के शरणार्थी शिविरों में रहने को मजबूर हो गये। इनमें से करीब दो लाख कश्मीरी विस्थापित राजधानी के 14 शरणार्थी शिविरों में रहते हैं। ये शरणार्थी शिविर बलजीतनगर, न्यू मोतीनगर, बापू धाम, मंगोलपुरी, सुलतानपुरी, लाजपतनगर, और कैलाश कालोनी स्थित सामुदायिक भवनों में स्थापित किये गये हैं। इसके अलावा बड़ी संख्या में कश्मीरी विस्थापित नोएडा, गुड़गांव, फरीदाबाद और गाजियाबाद जैसे उपनगरीय शहरों में किसी तरह गुजर-बसर कर रहे है।

इन विस्थापितयों को केन्द्र सरकार द्वारा प्रति परिवार प्रतिमाह 16 सौ रुपये नकद आर्थिक सहायता प्रदान की जाती है। इसके अतिरिक्त इन्हें प्रतिमाह आठ सौ रुपये मूल्य का 32 किलो चावल; 10 किलो आटा, ढाई किलो चीनी और तीन किलो दाल भी दी जाती है।

कश्मीरी समिति, दिल्ली का आरोप है कि राजधानी में करीब 50 हजार ऐसे विस्थापित हैं, जिन्हें गृह मंत्रालय ने आज तक पंजीकृत नहीं किया है।

बहरहाल कश्मीर घाटी में आतंकवादियों की गोली से किसी तरह बचकर राजधानी पहुंचे कश्मीरी विस्थापित राजधानी में एक तरह का मानसिक और आतंकवाद झेल रहे हैं। बलजीतनगर शरणार्थी शिविर के एक-एक कमरे में 15 से 20 लोग रहने का मजबूर हैं। इसमें दादा-दादी, सास-श्वसुर, पति-पत्नी और भाई-बहन के साथ मासूम बच्चे भी शामिल हैं। तकरीबन सभी 14 शरणार्थी शिविरों में गंदगी की भरमार है। मुख्य द्वार के गेट टूट पड़े हैं। बिजली के खुले-नंगे तार किसी अनहोनी का इंतजार कर रहे हैं। शरणार्थी शिविरों की बदहाली और तंगहालत के परिणामस्वरूप बुजुर्ग कश्मीरी मानसिक तनाव के कारण पीलिया, रक्तचाप और हृदय रोगों की गिरफ्त में असमय ही दम तोड़ते जा रहे हैं।

दूसरी ओर सुरक्षित व एकांत के अभाव में इन परिवारों की प्रजनन दर लगातार गिरती जा रही है। बलजीतनगर के कश्मीरी विस्थापित एसएन रैना का कहना है कि घाटी के आतंकवाद ने हमारा सब कुछ छीन लिया। यह घुटन भरा माहौल हमारे लिए किसी सजा से कम नहीं है।

विस्थापित पंकज मोहन बताते हैं कि बलजीतनगर सामुदायिक भवन में शरणार्थियों के 40 परिवार रहते हैं। इनमें बुजुर्गों की संख्या सिर्फ 15 से 20 है और बच्चों की संख्या 25 से 30 के बीच है। 1990 के आसपास यहां के शरणार्थी शिविर में करीब 50 बुजुर्ग और 80 बच्चे आये थे तब वे बच्चे अब जवान हो गये है तथा आवास के अभाव में अविवाहित रहने का मजबूर है। विस्थापित आशा बॉन कहती है कि अच्छा होता हम घाटी में आतंकवादियों की गोली का शिकार हो जाते। यहां तो पति-पत्नी और जवान बेटा-बेटी घुट-घुटकर मर रहे हैं। सरकारी कर्मचारी यहां सिर्फ हमारे पहचान पत्र जांचने आते है। उन्हें हमारे इस मानसिक-दैहिक संताप से कोई लेना-देना नहीं होता।

एमसीडी शिक्षक प्रभा शर्मा का कहना है कि शिविरों में शरणार्थी एक नये तरह का आतंकवाद झेल रहे हैं। आतंकवादियों ने हमारा सब कुछ हमसे जबरन छीन लिया है तथा शरणार्थी शिविरों की बदहाली के कारण हमारा भविष्य अंधकार में है। हम निःसहायों के खामोश नरसंहार की सुध लेने वाला कोई नहीं है। *— राष्ट्रीय सहारा 7 मई 2002*

# अब्दुल्ला सरकार पर भरोसा नहीं विस्थापितों को

## सुप्रीम कोर्ट ने कहा

- क्या विस्थापित इस देश के अन्य नागरिकों के समान नहीं हैं, क्या केंद्र व राज्य सरकार अपनी जिम्मेदारी की अनदेखी नहीं कर रही है
- केंद्रीय गृह मंत्रालय का दल नियंत्रण रेखा व घाटी से आये लोगों के शिविरों की जांच करें
- केंद्र याचिकाकर्ता (पैंथर्स पार्टी) को आवश्यक जानकारी उपलब्ध कराये

सुप्रीम कोर्ट के सकारात्मक आदेश से राजधानी के कश्मीरी विस्थापित खासे उत्साहित है। उनका कहना है कि पिछले 12 वर्षो से केंद्र और राज्य सरकारों ने देश में फैले कश्मीरी विस्थापितों को वापस लौटने के लिए आतंकवादियों की दया पर छोड़ दिया है। वे हर मुसीबत उठाकर घाटी में लौटने को तैयार हैं लेकिन उन्हें फारुख अब्दुल्ला सरकार की नीयत पर रत्तीभर भी भरोसा नहीं है। वे घाटी में लौटने के लिए सभी तैयार होंगे जब केंद्र सरकार उन्हें भरोसे में लेकर उनके लिए कोई कारगार सुरक्षा पैकेज की घोषणा करेगी।

कश्मीर घाटी में जारी आतंकवाद ने वहां के सात लाख कश्मीरी हिन्दुओं को अपने ही वतन में शरणार्थी बनकर जीने को मजबूर कर दिया है। केंद्र और राज्य सरकार की सुरक्षा व्यवस्था पर आतंकवादियों की एक-47 के भारी पड़ने के कारण ये शरणार्थी किसी भी सूरत में घाटी में वापस लौटने को तैयार नहीं है। राजधानी में पिछले 12 वर्षों से शरणार्थी के रूप में रहने वाले करीब दो लाख शरणार्थी केंद्र और फारुख अब्दुल्ला सरकार के प्रयासों को सतही, राजनीति से प्रेरित और पक्षपातपूर्ण मानते हैं।

इस निराशाजनक दौरे से गुजरने वाले कश्मीरी विस्थापितयों के जीवन में कल के सुप्रीम कोर्ट के फैसले और जम्मू कश्मीर के मुख्यमंत्री द्वारा कश्मीरी विस्थापितयों को घाटी में पुनर्वास कराने के निर्णय ने अचानक हलचल मचा दी है।

कश्मीरी विस्थापित केके कौल, रमेश, हरजिंदर कौर, मयंक, प्रभा कौल और रवि कोत्र ने सुप्रीम कोर्ट के फैसले को साहसिक बताते हुए इसका स्वागत किया है। उनका कहना है कि जो काम 12 वर्षों में केंद्र सरकार नहीं कर पायी, वह काम एक झटके में सुप्रीम कोर्ट ने कर दिया है, लेकिन इन विस्थापितों का कहना है कि मुख्यमंत्री फारुख अब्दुल्ला चुनावी बयानबाजी कर रहे है। फारुख की सरकार घाटी के आतंकवादियों के रहमों करम पर चल रही है वे दिल्ली में कुछ बोलते हैं, जम्मू में कुछ और कश्मीर घाटी में जाकर तो वे अपना सुर बदल लेते हैं। उनका पुनर्वास पैकेज एक राजनीतिक नाटकबाजी है जिस पर विश्वास करने का सवाल ही नहीं पैदा होता।

पनून कश्मीर के महासचिव रमेश मानवटी का कहना है कि जब-जब चुनाव करीब आता है वे एक नया शगूफा छोड़ते है। इससे पहले भी उन्होंने कश्मीरी विस्थापितयों के लिए 2700 करोड़ का पुनर्वास पैकेज बनाया था, जिसे कश्मीरी विस्थापितों ने खारिज कर दिया। यदि फारुख सरकार बाकई कश्मीरी विस्थापितों का घाटी में पुनर्वास करना चाहती है। तो उसे पहले अमन चैन कायम करना होगा। कश्मीरी विस्थापित फारूख सरकार की चुनावी स्टटबाजी में फंसने को तैयार नहीं है।

कश्मीरी समिति दिल्ली के अध्यक्ष सुनील शकधर तल्खी से कहते हैं कि कश्मीरी विस्थापितों के कत्लेआम, उनकी बर्बादी तथा बदहाली से वाजपेयी सरकार का कोई वास्ता नहीं है। उसने गुजरात के अल्पसंख्यकों की सुरक्षा के लिए पुलिस कार्य केपीएस गिल को भेज दिया है। संसद सहित पूरे देश में गुजरात प्रकरण पर कोहराम मचा हुआ है। सात लाख कश्मीरी विस्थापितों के लिए किसी के मन में कोई चिंता नहीं है। उन्होंने कहा कि कश्मीरी विस्थापित घाटी में तभी वापस लौटेंगे जब केंद्र और राज्य सरकार विस्थापित कश्मीरियों को विश्वास में लेकर कोई पुख्ता सुरक्षा पैकेज जारी करेगी।

*— राष्ट्रीय सहारा 7 मई 2002*

सुमन अर्पित, चमन अर्पित
नीड़ का तृण-तृण समर्पित
चाहता हूँ देश की धरती,
तुझे कुछ और भी दूँ

— रामावतार त्यागी

# कैसे मिले कश्मीरी विस्थापितों को छत

## दिल्ली सरकार ने आज तक अपने हिस्से की रकम डीडीए को नहीं दी

### पीड़ा बढ़ी सरकारी सुस्ती से

- **70 हजार विस्थापित मगर एक कमरे का फ्लैट मिलेगा महज 237 को।**
- **शरणार्थी शिविरों में बिजली, पानी, सीवर की हालत बेहद खस्ता।**

एक साल पहले राजधानी स्थित करीब ढाई लाख कश्मीरी विस्थापितों की दयनीय दशा पर तरस खाकर गृह मंत्रालय के निर्देश पर दिल्ली सरकार और डीडीए ने उनके लिए एक विशेष आवासीय योजना की घोषणा की थी। इसमें शीला सरकार को प्रति फ्लैट 50 हजार की राशि डीडीए को देनी थी। विभिन्न मंचों पर कश्मीरी विस्थापितों के पुनर्वास के लिए बड़ी-बड़ी बातें करने वाली मुख्यमंत्री शीला दीक्षित की सरकार ने राशि देने के नाम पर विस्थापितयों को ठेंगा दिखा दिया है।

उधर डीडीए ने मजबूरी में सिर्फ 237 कश्मीरी विस्थापित परिवारों को ही फ्लैट मुहैया कराने का निर्णय किया है जबकि राजधानी में करीब 70 हजार कश्मीरी विस्थापित परिवार रहते हैं। घाटी में आतंकवाद के दौर के बाद वहां से करीब सात लाख हिंदू कश्मीरियों को मजबूरन विस्थापित होना पड़ा। इसमें से करीब ढाई लाख कश्मीरी विस्थापित राजधानी के 14 शरणार्थी शिविरों में रहते हैं। इन शरणार्थी शिविरों में बिजली, पानी और सीवर की हालत अत्यंत खस्ता है।

एक-एक कमरे में चार-चार परिवार किसी तरह पिछले बारह वर्षों से गुजर बसर कर रहे है। काश्मीरी समिति सहित अन्य सामाजिक संगठनों की पुरजोर मांग के बाद गृहमंत्रालय, दिल्ली सरकार और डीडीए ने इन कश्मीरी विस्थापितों के लिए पिछले वर्ग एक विशेष वर्ष एक विशेष आवासीय योजना की शुरूआत की। योजना के अनुसार दिल्ली सरकार को प्रति फ्लैट डीडीए को 50 हजार रुपये देने थे। राशि जमा कराने का अंतिम समय बीते अप्रैल में खत्म हो चुका है। विस्थापितों को राहत देने के लिए डीडीए ने योजना समय में वृद्धि कर 31 मई 2002 की तारीख तय कर दी पर डीडीए द्वारा बार-बार पत्र लिखने के बावजूद शीला सरकार आज तक अपने हिस्से की राशि नहीं दे पायी। इस कारण डीडीए के अधिकारी नाराज है और कश्मीरी विस्थापित भी निराश है। बहरहाल, डीडीए ने कश्मीरी विस्थापितयों के पुनर्वास के लिए द्वारका और रोहिणी में एक कमरे वाले 237 फ्लैट मुहैया कराने का निर्णय किया है। इसकी कीमत एक लाख 80 हजार निर्धारित की गयी है। प्रत्येक विस्थापित आवंटी को आवेदन पत्र के साथ 10 हजार रुपये बतौर पंजीयन शुल्क जमा कराने हैं। उसके बाद आवंटी को लगभग 62 हजार की राशि एक मुश्त जमा करनी होगी। शेष राशि का भुगतान पंद्रह फीसदी ब्याज के साथ करना होगा।

कश्मीरी विस्थापित शरणार्थी शिविरों में बुरी तरह त्रस्त होने के बावजूद इस योजना से विशेष उत्साहित नहीं है। कश्मीरी समिति के अध्यक्ष सुनील शकधर ने बताया कि राजधानी में करीब 70 हजार विस्थापितों रहते हैं। डीडीए सिर्फ 237 पंजीकृत लोगों को ही फ्लैट मुहैया कराने को तैयार है। शेष लोगों का क्या होगा, कोई सुनने को तैयार नहीं है। विस्थापितों की वित्तीय स्थिति खस्ताहाल है। एकमुश्त कमोबेश 72 हजार रुपये की मांग जख्मों पर नमक छिड़कने के बराबर है। उन्होंने डीडीए से मांग की है कि वह फ्लैटों की संख्या बढ़ाये तथा संपूर्ण लागत ब्याज मुक्त आसान किश्तों में वसूल करें।

इस बारे में डीडीए के आवास आयुक्त डीवी गुप्ता का कहना है कि फिलहाल डीबीए फ्लैटों की संख्या बढ़ाने में असमर्थ है। दिल्ली सरकार हमें 237 पंजीकृत विस्थापितों की सूची मुहैया करा चुकी है। इसमें 78 विस्थापितों के आवेदन पत्र स्वीकार किये जा चुके है। निर्धारित राशि के साथ मिलने पर शेष फ्लैटों का आवंटन कर दिया जायेगा। कश्मीरी विस्थापितों को ये फ्लैट डीडीए अपनी ओर से मुहैया करा रहा है।

दिल्ली सरकार वादा करने के बाद भी अपने हिस्से की राशि जमा नहीं करा सकी है। फ्लैट आवंटन की शर्तो और राशि में किसी तरह की छूट का सवाल ही नहीं उठता।

***— राष्ट्रीय सहारा 19 मई 2002***

# कश्मीरी सीखिए — अपने आप

## पाठ : सथ/सात

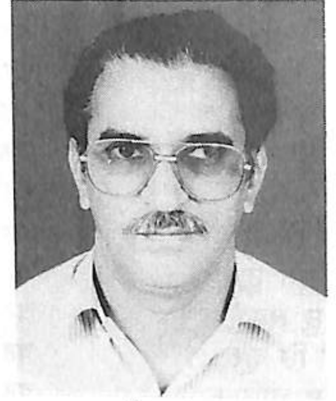
| | | | |
|---|---|---|---|
| यि | यह | सु छु | वह है (पु०) |
| यि क्याह छु ? | यह क्या है ? | यि छु | यह है (पु०) |
| यि छि रुमाल | यह रूमाल है | सो' छि | वह है (स्त्री०) |
| यि छि कूर | यह लड़की है | यि छि | यह है (स्त्री०) |
| यि छु पोन्य | यह पानी है | बुॅं छुस बो'हदुर | मैं बहादुर हूँ |
| यि छु पोश | यह फूल है | बु छस बो'हदुर | मैं बहादुर (लड़की) हूँ |
| सु (पुं०) | वह | बु छुस चोर | मैं मूर्ख हूँ |
| सो' (स्त्री) | वह | चुॅं छुख चालाक | तुम चालाक हो |
| सु कुस छु? | वह कौन है | बुॅं छुस तयार? | मैं तैयार हूँ |
| सु छु लडकुॅं | वह लड़का है | चुॅं छुखुॅं शों'ग्यथुय? | तुम सोए हुए (ही) हो? |
| सो' छि कूर | वह लड़की है | यि क्याह छु? | यह क्या है? |
| सु छु चालाक | वह चालाक है | यि छु तमाशि | यह तमाशा (खिलौना) हैं |
| सो' छि जान किताब | वह अच्छी किताब है | यि छु सॅत्युम सबक | यह सातवां पाठ है |
| यि छि सो'न्दर कूर | यह सुन्दर लड़की है | यि को'त गव ? | यह कहां गया? |
| सु छु ब्यमार। (पु०) | वह बीमार है | ऑस्य छि चोर बॉय | हम चार भाई हैं |
| सो' छि ब्यमार (स्त्री) | वह बीमार है | तिम छे' त्रे' बे'नि | वे तीन बहनें हैं |
| यि छु गरीब नफर | यह गरीब आदमी है | ऑस्य छि जुॅं बॉय | हम दो भाई है |
| सु छु अमीर इनसान | वह अमीर इन्सान है | तिम छि ऑठ नफर | वे आठ आदमी हैं |
| सु छु बो'ड गरुॅं | वह बड़ा घर है | सु छु डाकटर | वह डाक्टर है |
| यि छु बो'ड गरुॅं | यह बड़ा घर है | तिम छि प्राफिसर | वे प्रोफेसर हैं |
| यि छु बो'ड स्कूल | यह बड़ा स्कूल है | सु छुनुॅं गरि | वह घर (में) नहीं (है) |
| सु छु गर्म दो'द चवान | वह गर्म दूध पीता है | बु छुस न शुर | मैं बच्चा नहीं हूँ |
| यि छि ठंडुॅं लॅस्य | यह ठंडी लस्सी है | यि छु समॅुजदार | यह समझदार है |
| सो' छि मास्टर जियिन्य किताब | वह मास्टर जी की किताब है | सु छु ग्यवन वोल | वह गायक है |
| | | यि छुॅं शॉयिर | यह कवि है |
| यि छु म्योन यार | यह मेरा मित्र है | बुॅं छुस ग्यवान | मैं गा रहा हूँ |
| सु छु चोन बोय। | वह तुम्हारा भाई है | चुॅं क्याह करख ? | तुम क्या करोगे ? |
| तिम छि चालाक नफर | वे चालाक आदमी हैं | बुॅं गछुॅं निशात बाग | में निशात बाग जाऊँगा |
| यिम छि गरीब लूख | ये गरीब लोग हैं | तिम कर यिन योर ? | वह यहां कब आएंगे |
| तिम छि सॉन्य हमदर्द | वे हमारे हमदर्द हैं | चुॅं कर गछ़ख अमरनाथ ? | तुम अमरनाथ कब जाओगे |
| यिम छि बे'कार | ये बेकार हैं | तिम गछ़न पगाह | वे कल जाएंगे |
| यिम छि मो'दुर्य चूंठ्य | ये मीठे सेब हैं | चुॅं यिखुॅं वैष्णो दीवी ? | तुम वैष्णो देवी आओगे? |
| तिम ऑस्य च़ो'क्य | वे खट्टे थे | चुॅं छुखॅं पहाडस खसान ? | तुम पहाड़ (पर) चढ़ते हो? |
| यिम क्याह करान | ये क्या करते हैं | तिम छि दोरान यिवान | वे दौडते (हुए) आते हैं |
| तिम छि गिदांन | वे खेलते हैं | यिम कोनुॅं बोज़ान ? | ये क्यों नहीं सुनते? |
| बुॅं छुस | मैं हूँ | सु आसि ज़ो'र ? | वह बहरा होगा |
| चुॅं छुख | तुम हो-तू है | यि छु गाटुल | यह बुद्धिमान है |

— च० ल० स

आतंक गाथा

# और वह रो दिया

– चूनी लाल भान


चूनी लाल भान

है याद जनवरी 19 नब्बे की वह काली रात अभी तक,
गूँजती हैं कानों में 'नारै तकबीर' की आवाज़ें अभी तक।
करके अंधेरा घरों में, थे सब सहम गये अंदर-अंदर
बाल शिशु मारे डर के रो रहे थे, पर वह नहीं रोया।।

अगले दिन से ही हुआ, शुरू पलायन का सिलसिला,
कुछ को तो मिली वीर-गति और कुछ को पलायन मिल गया।
सगे संबंधियों व जन्म भूमी से बिछुड़ने के गम में,
विलख-बिलखकर सब रो रहे थे, पर वह नहीं रोया।।

बेघर होकर घर से अपने, देश के कोने-कोन में बिखर गये,
कडकती धूप और गर्मी में न जाने कितने ही लोग झुलस मर गये।
न तो सर पे छत न पेट में रोटी और न तन पे कोई कपड़ा बचा,
देख कर यह हाल उनका सारा विश्व रोया, पर वह नहीं रोया।।

कोई सोया तम्बू में और सोया कोई खुले मैदानों में,
रहने वाले महलों के, यह बह गये किन तूफानों में।
आँधी तूफानों में खोया वह भी जो कुछ था तब पास बचा,
बीते दिनों की याद में खोकर सब थे रोते, पर वह नहीं रोया।।

बच्चे, बूढ़े, औरतें कितनों को ही मौत के घाट उतारा गया,
किसी को तो आरे पे चीरा और कोई पेड़ पर लटकाया गया।
शव गिरा देते चौराहों पर, मगर किसी को इजाज़त छूने की नहीं,
दृश्य ऐसे देख कर सब थे आँसू बहाते, पर वह नहीं रोया।।

टपिलू, गजूं, प्रेमी, सरला, कितनों ने ही बलिदान दिया,
एक के बाद फिर एक नया, ज़ख्म हमें आतंकी देता गया।
तब भी तो सरकार वही थी और दुर्भाग्यवशं था राजा भी वही,
आकर आँसू मगरमच्छ के मंत्री बहाते, पर वह नहीं रोया।।

फिर इक दिन आई रात वह काली, अपने चमन के इतिहास की
लिखी गई वह शोक कहानी, जब वोन्दहामा के बलिदान की।
न वंश बचा ना कोई वंशज, इस ताण्डव का परिणाम था,
लिखने पढ़ने वाले सहृदय सारे रोये, पर वह नहीं रोया।।

कुछ दिन बाद हुआ ऐसा ही ताण्डव सिंघपोरा के गाँव में,
आतंकवादियों ने बिछा दिये शव, जब खेतों और खलियानों में।
यात्रीगणों को भी ना छोड़ा, जो अलख बजा रहे थे बाबा अमरनाथ का,
रो पड़ा इस त्रासदी पर जग सारा, पर वह नहीं रोया।।

सिख-हिन्दुओं की यह दुखद कहानी, सुनी राजा ने समाचारों में,
अचरज है कि जूँ तक भी न रेंगी, राजा जी के कानों में।
इनमें कोई अपना न था, तो क्यों लेते दर्द अपने सीने पर,
अफसोस है कहकर जान छुड़ाई, पर वह नहीं रोया।।

अक्टूबर पहली को हुआ जब इक विस्फोट विधानसभा के द्वार पर,
यारों सगे-संबंधियों के शव, पर बिखरे सड़क पर लथ-पथ इधर-उधर।
तब एहसास हुआ अपने राजा जी को, जब चोट लगी सीने पर,
कर पाया न सहन इस घटना को और फूट-फूट कर रो दिया।

कैसे बहे वह उसके आँसू, है कोई भेद बड़ा उनमें छुपा,
क्या सच ही उनमें दर्द छुपा था, या साधन नया, चुनावी प्रचार का।
उठती लपटों ने चिताओं की, क्या सुखा दिये थे उसके आँसू,
और मिट्टी जब नम हुई अपने लहू से, तो बेतहाशा रो दिया।।

देखा जो औरों का लहू भी बहते, तो मुस्कुरा के चल पड़े,
और सीने पे अपने जब चोट आई, वो आँसू क्या खुद ही निकल पड़े।
और झूठ के ही सही दो आँसू बहाते सिर्फ दिखावे के लिये,
यह कहने की नौबत न आती हम पे हँसा और अपनों पे रो दिया।।
घर देखे जब गैरों के जलते, तो पर्व दीवाली का सा मना लिया,
तम्बू, चावल कुछ धनराशी देकर आवाज़ को गैरों की दबा दिया,
दब जाये न आवाज़ अपनों की, डर से चीख चीख कर रो दिया।।

रोज़े कयामत के दिन वह होगा, ले रहा जब उसका हिसाब,
मैं भी वहीं मौजूद रहूँगा, लेने अपने सवालों का जवाब।
मैं भी तो था उसकी प्रजा में, और वह भी तो था राजा मेरा,
फिर आँख एक क्यों बंद कर ली और क्यों एक से ही रो दिया।।

सत्य कहना जुर्म है अगर, तो बुलाले मुझे अपने दरबार में,
शपथ है उसको अपनी आन की ले तलवार नंगी हाथ में।
"भान" मुस्कुराता ही रहेगा, डूबा है पूर्वजों के संस्कार में,
पशेमान खुद होकर कहेगा, जान उसकी जा रही थी पर वह नहीं रोया।।

ए–97 सेक्टर 4, एच.एम.टी कालोनी बैंगलूर 560031

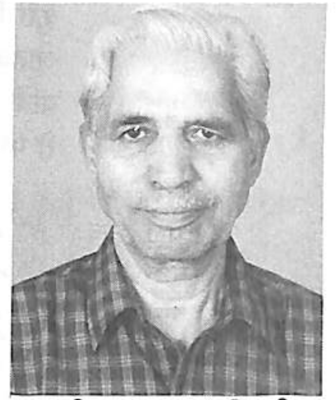


स्वामी महादेव काक जी

## जन्मोत्सव ज्येष्ठ पूर्णिमा 24 जून 2002

# स्वामी महादेव काक जी

## सद्गुरु वन्दनम्



— बद्रीनाथ प्रसाद, दिल्ली

श्री स्वामी महादेव काक जी महाराज बाल ब्रह्मचारी योगाभ्यासी और शैव शास्त्र के प्रकाण्ड पंडित होते हुये महान् एवं गुप्त महात्मा हुए हैं शैव शास्त्राचार्यों की भांति अपनी प्रशंसा दूर-दूर तक फैलाने की चाह न रखते थे।

पूज्य महादेव काक जिहें परिवार के लोग प्यार से काक जी कहा करते थे काका जी वास्तव में साधु थे, परन्तु बाल-ब्रह्मचारी होने के साथ-साथ गृहस्थी भी थे वह तपस्वी वह त्यागी सरल स्वभाव के थे।

परम पूज्य महादेव काका जी का जन्म 29 जेष्ठ पूर्णिमा 1949 विक्रमी में रत्नीपूरा, काशमीर में हुआ था। बालक जन्म से ही तेजस्वी और सुन्दर होने के साथ-साथ बुद्धिमान भी थे, प्रारिम्भक शिक्षा, इन्होंने उर्दू तथा पारसी में पाई अपने मित्रों की सहायता से इन्होंने हिन्दी और संस्कृत भी सीखी जिसे इन्होंने अपनाया। युवावस्था में ही संस्कृत के बड़े-बड़े ग्रन्थ पढ़ लिए और इनपर पूर्ण अधिकार रहा। बाल्यकाल से ही धार्मिक कार्यों की प्रवृति रही। वह सरकार में पटवारी के पद पर रहे।

शैव-सिद्धान्त पढ़ने की लालसा बढ़ती गई इनका सम्पर्क शिवस्वरूप श्री स्वामी विद्याधर जी महाराज के चरण कमलों में 1980 वि० में हुआ था और गुरू सेवा भगवत अनुग्रह हुआ, यथायोग्य प्यास बुझाते रहे और गुरू दीक्षा प्राप्त हुई गुरू महाराज के कृपा पात्र बने। गुरूमहाराज के अनुग्रह से इनका व्यक्तित्व अत्यन्त प्रभावशाली और मोहक बन गया। गुरूमहाराज के विश्वास पात्र बने। गुरूमहाराज की सेवा करने का बहुत बड़ा अवसर प्राप्त हुआ और गुरू महाराज का मन जीत लिया। अन्त में नौकरी से अवकाश पा कर रत्नीपूरा में ''महादेव शैव आश्रम'' के नाम का आश्रम बनवाया। भक्त लोग पूजा-पाठ और शिक्षा ग्रहण करने के लिए आते थे। यह महान कवि भी थे। इनकी पहली रचनाः—गुरूस्तुति, मन का विकास, वीरभक्त सोध्य-वोन्य, सतगुरू अनुग्रह, ज्ञान-दीक्षा, जीवन-जान, अमर-नाथ, हुर्य ऑठम, ब्यलपूजा, रक्षास्तुति काशमीरी अनुवाद और ''अमरवाणी'' में यह सब प्रस्तुत की गई।

सर्दियों में प्रायः दिल्ली आया करते थे वहां पर श्री रामचन्द्र-वांटू पर तथा उनके परिवार पर उनकी असीम कृपा थीं, इन्हीं के घर में रहते थे। दिल्ली में पूजा सतसंग, भक्त लोग पढ़ने आया करते थे, दिल्ली में यह भगवान जी के नाम से विख्यात थे। भगवानजी ने अपना दिव्य प्रकाश ''दिल्ली'' पर डाला। हमें भगवान जी की सेवा करने का सौभाग्य प्राप्त हुआ। भगवान जी के पास दूर-दूर से भक्तगण मिलने आया करते थे। वह बुद्ध-गार्डन, आनन्द-पर्वत, ताल-कटोरा गार्डन, चिड़ियाघर और कई बागों को पसंद करते थे। मेरा बड़ा सौभाग्य था, जो दिन-रात मैं भगवान जी के चरणों में रहता था।

भगवान जी नवम्बर में दिल्ली आया करते थे। मैंने आश्रम में 3 नवम्बर 1973 की टिकट सामने रखी, भगवान जी कहने लगे, यह मुहूर्त किसने निकाला है। मुझे गले लगाया, फिर बहुत कुछ कहा जिसका वर्णन नहीं किया जा सकता है। और कहा आप दिल्ली चलो, मैं 3 नवम्बर को आ रहा हूँ। हम दिल्ली पहुँचे हमने सब तैयारियां कर ली और 3 नवम्बर 1973 को 10 बजे, हम दिल्ली हवाई-अड्डे पर जाने की तैयारी कर रहे थे, कि हमें फोन से सूचना मिली कि निर्मल प्रभात काल के समय शिवनाम वाले महान् साधु शिवधाम को पधारे।

उनकी रचित भक्ति वाणी :—

## लीला (भक्ति गीत)

चरणन ब चान्यन सूमरै
चन्द्र शेखरै म्यानि सत गुरै
नाम रूप रस्ति श्याम सुन्दरै
चन्द्र शेखरै म्यानि सत्गुरै

जानिथ म्ये ज़ोनुम न व्याम्य गौ
मान्थि म्ये मा कोर अनुभव
आसिथ हंस ज़न छुस खरै
चन्द्र शेखरै म्यानि सत्गुरै

तिछ जान दित इथिसुंयखरस
युथ प्रावि हंस भाव लभि हरस
गभि चलि यि काल शार्लेन्य थरै
चन्द्र शेखरै म्यानि सत्गुरै

क्याज़ि छुम म्य गोमुत हारि ब्रोर
पत छम म्य कॉलुन्य दोर दोर
छपनस म्य मा कुनि कन्धरै
चन्द्र शेखरै म्यानि सत्गुरै

ओनछुस ब प्योमुत मंज वनस
अथि छम न लूरा डखवनस
थप दिथ म्य वातनावुम घरै
चन्द्र शेखरै म्यानि सत्गुरै

हर हर म्य हरनाव जीव भाव
युथ हरि पनस मञ्जहोर वाव
निर्मल करूम ज़न भास्करै
चन्द्र शेखरै म्यानि सत्गुरै

तस छनह धारण शम त दम
नियम आसन त कम कम सितम
अष्टाङ्ग यूगुक अरसरै
चन्द्र शेखरै म्यानि सत्गुरै

तप जप त शास्त्र परनुय
संध्या, स्नान व्रत धारनुय
युस आसि गुरू सीवा परै
चन्द्र शेखरै म्यानि सत्गुरै

युस चानि चरणुक धारि ध्यान
तथ ध्यानसुंय कुन लागि प्राण
सुय बनि अजर तै अमरै
चन्द्र शेखरै म्यानि सत्गुरै

सदरस छु तरनुक साज़ बाज़
सत गुरू स्पर्या छुय जहाज़
तत्पर च रोज़ निरासरै
चन्द्र शेखरै म्यानि सत्गुरै

मन नाव प्राणुंच वाव माल
च़्यतके निवेशन सुय सम्भाल
व्रच़ गाल मंज़ मा लॅग्य धरै
चन्द्र शेखरै म्यानि सत्गुरै

मंज़ यो'द वुज़िय संकल्प वाव
शोमरावहम लंगर च त्राव
चंचल स्वभाव त्राव बन स्थिरै
चन्द्र शेखरै म्यानि सत्गुरै

स्वविचार अंधकार दूर गौ
उछ पव तुं पकुवॅन्य त्राव रौ
नम रठ तु गम त्राव ध्यूयुव वोरै
चन्द्र शेखरै म्यानि सत्गुरै

संसार सागर छु धुसरै
तारि पनुन दीक्षत वरै
सुय आदि देव सर्वेश्वरै
चन्द्र शेखरै म्यानि सत्गुरै

सुय आदि, मध्य सुय अन्त छुय
सुय सन्तन हुन्द सन्त छुय
सुय शिव शंकर सुय हरै
चन्द्र शेखरै म्यानि सत्गुरै

सुय सॉरसुंय मंज़ छुय कुनय
सुय सॉर्यसुय निश छुय
ब्यो'नुय व्यापथ छु सुय चराचरै
चन्द्र शेखरै म्यानि सत्गुरै

दीवन, हुन्दुय, आदि दीव सुय
ब्रह्मा, विष्णु, महादेव सुय
सुय शक्ति नाथ गौरीश्वरै
चन्द्र शेखरै म्यानि सत्गुरै

सौजन्य : स्वामी विद्याधर महादेव शैवाश्रम विवेक विहार, पलौड़ा जम्मू

# भारत का प्राचीनतम विद्यापीठ – "शारदा पीठ"

जनश्रुति के अनुसार भारत वर्ष का प्राचीनतम विद्याकेन्द्र काश्मीर घाटी में था वर्तमान में पाक अधिकृत क्षेत्र में शारदा देवी के देवस्थान के समीप स्थित शारदा विद्यापीठ में धर्म, ज्योतिषि विद्या से संबंधित अध्ययन के लिये विद्यार्थी दूर-दूर से आते थे। भारत की संस्कृति तथा ज्ञान के इस केन्द्र की भाषा संस्कृत तथा लिपि शारदा थी। शारदा लिपि देवनागिरी लिपि से पहले प्रचलित थी। काश्मीर घाटी में आज से 300 वर्ष पहले लिखे गये वेद पुराण, उपनिषद, व्याकरण, आर्युर्वेद तथा ज्योतिष से संबंधित ग्रन्थ शारदा लिपि में ही लिखे मिलते हैं।

इस विद्यापीठ में भारतवर्ष के सभी भागों से स्नातक आगे की पढ़ाई जारी रखने के लिये आते थे। शारदा पीठ में स्नाकोत्तर पाठ्यक्रम में प्रवेश के लिये विद्यार्थियों को परीक्षा देनी पड़ती थी। इसके लिए पीठ में सात द्वार थे। संभवतः यह सात द्वार वेद, व्याकरण, आयुर्वेद, ज्योतिष, शैव आदि विषयों पर आधारित थे, जहाँ पीठ के आचार्य प्रवेश लेने आये विद्यार्थियों के ज्ञान का आकलन करते थे।

शारदा पीठ का सत्र माघ शुक्ल चतुर्थी जिसे काश्मीर में श्लोक चोरम से जाना जाता है, से प्रारंभ होता था। आज भी काश्मीर में अध्ययन प्रारंभ करने का सबसे अच्छा मुहूर्त माघ शुक्ल चतुर्थी माना जाता है। इस विद्यापीठ का सत्रावसान गौरी तृतीया माघ शुक्ल तृतीया को होता था, जिस काश्मीर में गौर त्रय (गौरी तृतीया) के नाम से पुकारते हैं। काश्मीरियों में इन दिनों भी इस दिन घर का पुरोहित एक पत्रक मुखिया को देता है तथा पूजा अर्चना करता है। इस पत्रक के बीच में मां शारदा (सरस्वती) का चित्र तथा उसका ध्यान लिखा रहता है। इसके चारों ओर किनारी लगाकर उसमें शेर, सूर्य, तीर-धनुष आदि के चित्र बनाये जाते हैं। इसके साथ ही कोनों में हाथी के चित्र भी इस पर बने रहते हैं। घर में बहू या नये सदस्य के आगमन पर इस चित्र को छोटा या बड़ा बनाया जाता है। यह इस विद्या पीठ के होने का प्रमाण माना जाता है।

काश्मीर में प्रचलित जानकारी के अनुसार इस विद्या पीठ को स्थानीय मुस्लिम भी आदर की दृष्टि से देखते थे। काश्मीर घाटी में विदेशी आक्रान्ताओं के फलस्वरूप शारदा पीठ में मूल तथा स्थानीय हिंदु ब्राह्मण यह जगह छोड़कर चले गये या फिर उन्होंने धर्म परिवर्तन कर लिया।

दक्षिण भारत में यज्ञोपवीत संस्कार के समय वटुक को उत्तर दिशा की ओर मुख कर यज्ञोपवीत पहनाया जाता है। संभवतः यह भी इस पीठ के कारण है।

महाभारत काल में युधिष्ठिर द्वारा किये गये राजसूय यज्ञ में श्री कृष्ण के कहने पर काश्मीर के ब्राह्मण को बुलाया गया था। इन पंडितों ने अश्वमेघ यज्ञ करवाया था। जनश्रुति यह भी है कि वेद व्यास ने भारत वर्ष के विभिन्न भागों में भ्रमण कर प्रचलित कर्मकाण्ड को देखा और आवश्यकतानुसार उनका संशोधन भी किया किन्तु काश्मीर घाटी में प्रचलित कर्मकाण्ड को उन्होंने पूर्णतः सही पाया, किन्तु उन्होंने कहा कि आनेवाले समय में इस कर्मकाण्ड को प्रचलित रखना संभव नहीं दिखता है। उसी समय एक संक्षिप्त विधि तैयार की गयी और उसका नाम धूप दीप संकल्प रखा गया। इसका उपयोग प्रत्येक शुभ कार्य के प्रारंभ में किया जाता है। यह सरल तथा संक्षिप्त है। इस प्रकार यह स्पष्ट है कि काश्मीर घाटी प्रारंभ काल से ही धर्म और संस्कृति की विद्या का केन्द्र रहा है।

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## पण्डित की परिभाषा

**आत्मज्ञान समारम्भस्तितिक्षा धर्म नित्यता।**
**यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते।।**

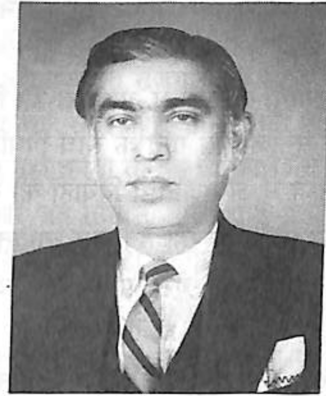
आत्मज्ञान, कार्यों में उद्योगशीलता, सहनशीलता और धर्म में स्थिरता – ये सब गुण जिसको उसके उद्देश्य से विचलित नहीं करते, वही वास्तव में पण्डित कहलाता है। – महाभारत (उद्योग पर्व 3/15)

# कश्मीरी पंडित और सामाजिक परिवर्तन

– डॉ० बैकुण्ठ नाथ शर्गा

भारतवर्ष की सभ्यता और संस्कृति सम्पूर्ण विश्व की प्राचीनतम सभ्यताओं में से एक है जहां लगभग 3050 वर्ष ईसा से पूर्व, वेदों की रचना की गयी जिनको समस्त ज्ञान का मूल स्रोत माना जाता है और जिनको मुख्य आधार मान कर अनेक पाश्चात्य देशों के विद्वानों ने अनवेषण कर विज्ञान और हित्य के क्षेत्र में नये-नये कीर्तिमान स्थापित किये और इस मायावी संसार को प्रगति के पथ पर अग्रसर किया पर किन्हीं कारणों से हम स्वयं उस अमूल्य ज्ञान के भण्डार का लाभ लेने से वंचित रह गये और विदेशी आक्रान्ताओं के एक लम्बे समय तक शोषण और तिरस्कार का शिकार बने रहे क्योंकि कदाचित हमारी प्रायः मृत आत्मा न तो कभी इन मानसिक वेदनाओं के विरूद्ध जागृत हुई और न ही शारीरिक यातनाओं के विरूद्ध लड़ने की क्षमता की शक्ति का कभी हमारे शरीर में संचार हुआ। हमने सदा इस प्रकार के संकट की घड़ी को प्रभु की इच्छा माना और उसका प्रतिकार करने के स्थान पर उसका अपना शीषवा कर सत्कार किया यह हमारे इतिहास की सबसे बड़ी विडम्बना रही जिसके कारण हम वह आजतक न बन सके जो वास्तव में हमसे हमारे समाज को अपेक्षा थी और हमें होना चाहिये था। इस उदासीनता का एक दुःखद परिणाम यह हुआ कि हम आज भी दिशा विहीन होकर इधर-उधर भटकने को लाचार हैं और इस दुर्दशा से निकलने का मार्ग ढूंढ पाने में अपने को असमर्थ पा रहे हैं।

कश्मीर में इतिहास लेखन की परम्परा बहुत पुरानी रही है जिसका शुभारम्भ कल्हण पंडित ने किया जिन्होंने छठी और सातवीं शताब्दी के संस्कृत ग्रन्थ नीमत पुराण को आधार बना कर अपनी राजतंरगिणी की रचना की जिसे संस्कृत बाङ्मय क मुकुटमणि माना जाता है। इसमें तिथि क्रम से कश्मीर के शासकों का प्रमाणिक इतिहास है। आठ तरंगों में विभक्त यह महान ग्रंन्थ 7826 पद्यों में रचा गया है। जिसमें अनेक घटनाओं का एक सशक्त लेखनी द्वारा बहुत ही मार्मिक एवं हृदयस्पर्शी चित्रण किया गया है। कल्हण पंडित की अवधारणा



सदैव यह रही कि इतिहासकारों का राग द्वेष से सर्वथा मुक्त रह कर रचना करनी चाहिये जो उनकी निम्नलिखित पंक्तियों से स्वयं प्रकट होता है।

**श्लाध्यः स एवं गुणवान राग-द्वेष वहिष्कृत।**
**भूतार्थकथने यस्य स्थेयस्येव सरस्वती।।**

इस क्रम में जोनराज ने द्वितीय राजतंरगिणी की रचना की जो सुलतान जैनुलआबिदीन (1420–1470) के समकालीन कवि थे। इसमें कुल कश्मीर के 23 शासकों का विस्तार से वर्णन है। जिनमें 13 हिन्दू 1 भौट्ट तथा 9 मुस्लिम सुलतान हैं। उनके पश्चात श्रीवर और शुक ने क्रमशः तीसरी और चौथी राजंरगिणियों की रचना की पर किन्हीं कारणों के इस परम्परा को बनाये रखना बाद के इतिहासकारों ने उचित नहीं समझा।

आज हमें इस बात पर आत्म मंथन करना होगा कि जिस कश्मीर के इतिहास की रचना स्वयं एक कश्मीरी पंडित ने प्रारम्भ की हो उसके प्रति हम अब कितने सजग हैं और अपनी इस मूल्यवान धरोहर के संरक्षण के प्रति हम कितने निष्ठावान हैं। समाज के अन्य वर्ग इतिहास के पृष्ठों में से अपने महापुरुषों को निकाल कर उनको महिमामण्डित करने में संलग्न है वहीं कश्मीरी पंडित समाज इसके बिल्कुल विपरीत अपने महापुरुषों को एकदम भुला बैठा है और अब उचित नेतृत्व के अभाव में आपस में ही तलवार भांजने को

कुछ अधिक महत्व दे रहा है।

हम अपनी सदियों पुरानी संस्कृति, इतिहास, परम्पराओं, मान्यताओं तथा आस्थाओं को तिलांजलि दे कर पाश्चात्य सभ्यता और आडम्बरों को धारण कर अपने को अधिक गौरवान्वित अनुभव कर रहे हैं और इस विकृत मानसिकता के दूरगामी परिणामों से एकदम अनभिज्ञ हैं। जिसके कारण कश्मीरी पंडित समाज तीव्र गति के साथ विघटित हो रहा है और हमारे समाज में अन्तर्जातीय विवाहों की संख्या में दिन ब दिन बढ़ोत्तरी होती जा रही है। कुछ व्यक्ति इससे प्रगति का सूचक मान रहे हैं पर ऐसी प्रगति की क्या उपयोगिता जिससे आपका मूल स्वरूप ही एक दम नष्ट हो जाये और आप व्यापक समाज में अपनी विशिष्ट पहचान स्वयं खो दें। समय रहते इस विकराल समस्या पर गम्भीर चिंतन की आवश्यकता है वरन् कश्मीरी पंडित समाज को लुप्त होने में कुछ अधिक समय नहीं लगेगा।

इतिहास इस बात का साक्षी है कि समाज में वही वर्ग अपना वर्चस्व बनाने में सफल हो पाता है जिसका कोई अपना आदर्श और सिद्धांत हो। बिना किसी ठोस आधार के आजतक कोई समाज पनप नहीं सका। कश्मीरी पंडितों की वर्तमान दशा का एक मुख्य कारण उनका आधार विहीन होना है। जिसके लिये कुछ सीमा तक वह स्वयं ज़िम्मेदार है कि वह अपने संस्कारों तथा विशेष गुणों को संजो के नहीं रख सके जिनके लिये वह कभी प्रसिद्ध थे और समाज में आदर और सम्मान पाते थे।

किसी भी समाज को प्रदूषित कर उसे बिल्कुल नष्ट करने में बहुत अधिक समय नहीं लगता पर इसके विपरीत उसको उच्चतम शिखर की ओर ले जाने में बहुत अधिक परिश्रम करना पड़ता है और कठिनाई उठानी पड़ती है क्योंकि उस प्रक्रिया में संयम, आत्मबल और दृढ़ इच्छा शक्ति की आवश्यकता होती है। इन गुणों के अभाव में व्यक्ति एक बिना पेंदी के लोटे की भांति इधर उधर लुढ़कता रहता है। उसका न तो कोई अपना अस्तित्व होता है और न वह खुद समाज को कुछ दे सकने की स्थिति में होता है। उसके जीवन का न तो कोई ध्येय होता है और न ही कोई आदर्श। वह केवल दूसरे की दया पर निर्भर रहता है और पृथ्वी के लिये भार बन जाता है। इस अवस्था को निशा गोयल ने अपने भावों में कुछ इस प्रकार प्रकट किया है—

**फूल की लाश धूल होती है, प्रेम भंवरे की भूल होती है।।**
**धूल की गोद में सोने के लिये, हर कली रोज़ फूल होती है।।**



# हमारे शाश्वत जीवन मूल्य

हमें अतीत में से बहुत कुछ छोड़ देना चाहिए जब कि कुछ स्वयं ही छूट जातो है ताकि वह हमारे वर्तमान पर हावी न हो क्योंकि कभी-कभी ऐसा लगता है कि हमारा जीवन बीते हुए कल के बोझ के नीचे दबा हुआ है क्योंकि जो कुछ किसी काम का न रहा हो या जिस किसी काम का निश्चित उद्देश्य पूरा हो गया हो उसे जाना ही चाहिए हमारे जीवन से। परन्तु इसका मतलब यह नहीं निकाला जाना चाहिए कि गुज़रे हुए ज़माने को पूरे तौर पर भुला दिया जाये या उसे छोड़ दिया जाये। उसमें से उन अंशों को जो आवश्यक देना चाहिए। हमें वे आदर्श कभी नहीं भूल सकते जिन्होंने हमारे कुटुंब को आगे बढ़ाया है, हमारे ऋषियों, मुनियों और संतों के ज्ञान को विकसित किया है, हमारी शक्ति को, विचार को, साहित्यिक उपलब्धियों को, सच्चाई और सुन्दरता के प्रति उनके लगाव को, जीवन के अनुराग को ओर उन मौलिक गुणों को जो उन्होंने स्थापित किये हैं। जीवन के रहस्य, भिन्न-भिन्न सांस्कृतियों को समझना और उनमें तल्लीन हो कर भी अपने व्यक्तित्व की रक्षा करना। न ही हम उन अनगिनत अनुभवों को भूल सकते हैं जिन्होंने हमारे कुल को इस काबिल बनाया है कि हम समस्त संसार के सामने बिना झिझक के खड़े हो सकें। यदि हम बीते हुए कल की उपलब्धियों को भूलेंगे, तो हम, हम नहीं रहेंगे, हमारी पहचान मिट जायेगी, हमारा समुदाय नष्ट हो जायेगा काल के उन अन्धेरे गलियारों में जहाँ से लौटना असम्भव है।

**— प्रस्तुति शिबन कृष्ण मल्ला**

# अखिल भारतीय प्रचार प्रमुख श्रीकांत जोशी द्वारा

# शारदा मन्दिर को मुक्त कराने का आह्वन

राष्ट्रीय स्वयं सेवक संघ के अखिल भारतीय प्रचार प्रमुख मा० श्रीकांत जोशी ने कहा है कि यह दुर्भाग्य की बात है कि शारदा देवी जो हमारी प्राचीन सांस्कृतिक धरोहर की प्रतीक है आज पाकिस्तान के कब्जे में है। भक्तों को वहां जाने की अनुमति नहीं मिल पाती। आज शारदा मन्दिर को मुक्त कराने की आवश्यकता है।

गत 25 अप्रैल को संजीवनी शारदा केन्द्र जम्मू द्वारा आयोजित एक भव्य समारोह में कार्यक्रम के मुख्य अतिथि मा० श्रीकांत जोशी ने जनता का आह्वान किया कि वह पाकिस्तान से शारदा माता के मन्दिर को मुक्त करवाने के राष्ट्रव्यापी आन्दोलन में सहभागी बनें। इस अवसर पर उन्होंने केन्द्र के परिसर में कम्प्यूटर सेंटर का भी उद्धाटन किया। इस बीच जम्मू कश्मीर के मुख्यमंत्री के सलाहाकार (अल्पसंख्यक प्रकोष्ट) और कार्यक्रम के अध्यक्ष प्रो० सतीश रैना भी उपस्थित थे। मा० जोशी और प्रो० रैना ने कश्मीर विश्वविद्यालय द्वारा डी लिट् की उपाधि से अलंकृत होने के अवसर पर प्रो० भूषण लाल कौल को सम्मानित किया।

मा० श्रीकांत जोशी ने अतीत में आदि शंकराचार्य के कश्मीर आगमन के एक प्रसंग का उल्लेख करते हुए कहा कि तब बरसों से बंद पड़े कपाट को शारदा माता ने उनके लिए खोल दिए थे और आज पुनः संगठित समाज के शंकराचार्य द्वारा माता के दरबार में जाकर मन्दिर के द्वार खोलने की आवश्यकता है।

संजीवनी शारदा केन्द्र की उपलब्धियों पर प्रसन्नता व्यक्त करते हुए मुख्य अतिथि ने कहा कि समाज को स्वावलंबी तथा आत्मनिर्भर बनाने के लिए संजीवनी केन्द्र सराहानीय कार्य कर रहा है। स्वालंबन और आत्मनिर्भरता मानवीय विकास के लिए मूलभूत सिद्धान्त हैं।

प्रो० सतीश रैना ने अपने अध्यक्षीय भाषण में कम्प्यूटर सेंटर को सुचारू ढंग से संचालित करने के लिए शारदा केन्द्र की प्रशंसा की। उन्होंने कहा कि केन्द्र की उपलब्धियों से मैं गौरवान्वित हुआ हूं। उन्होंने कश्मीर के अल्पसंख्यक हिन्दुओं के लिए राज्य सरकार द्वारा रोजगार की पैकेज की घोषणा के बारे में कहा कि यह पहल कोई 'ड्रामा' नहीं है। यदि सरकार इसे कार्यान्वित नहीं करेगी तो वह त्यागपत्र देंगे। उन्होंने कहा कि केन्द्र सरक़ार जब तक सहायता राशि प्रदान नहीं करेगी तब तक इस ओर कुछ नहीं किया जा सकता।

प्रो० रैना ने कहा कि कश्मीर में मन्दिरों के पुनरुद्धार तथा अन्य धार्मिक स्थलों के संरक्षण के लिए राज्य सरकार ने मन्दिर प्रबंधक कमेटी का गठन किया है। इस कार्य के लिए राज्यपाल ने 25 लाख और मुख्यमंत्री ने एक करोड़ की राशि प्रदान की है। उन्होंने कहा कि तुलमुला (श्रीनगर) स्थित क्षीर भवानी मन्दिर में एक भव्य धर्मशाला के निर्माण की योजना बनाई गई है, और क्षीरभवानी मेले से पूर्व ही वहां आधार शिला रखी जाएगी।

संजीवनी शारदा केन्द्र के अध्यक्ष प्रो० भूषण लाल कौल ने सम्मानित होने पर आयोजकों का आभार व्यक्त किया। इस अवसर पर उन्होंने कश्मीर की दो उदयीमान कवयित्री, श्रीमती बिमला रैना और श्रीमती गिरजा कौल द्वारा कश्मीरी में रचित काव्य संसार पर अपना दृष्टिकोण प्रस्तुत किया।

उल्लेखनीय है कि जब कार्यक्रम संचालक श्री प्रदीप कौल ने प्रो० सतीश रैना से सरकारी स्तर पर प्रो० कौल की सेवायें लेने का आग्रह किया तो प्रो० रैना ने आश्वासन देते हुए कहा कि वह ज़रूर पहल करेंगे।

संजीवनी शारदा केन्द्र के कम्प्यूटर सेंटर के निदेशक डा० आर. एल. भट्ट ने केन्द्र की उपलब्धियों की विस्तृत रिपोर्ट प्रस्तुत की और कार्यक्रम के अध्यक्ष श्री त्रिलोकीनाथ पण्डिता ने धन्यवाद ज्ञापित किया। कार्यक्रम के प्रारम्भ में मा० श्रीकांत जोशी ने माता शारदा के चित्र के समक्ष दीप प्रज्जवलित किया। भारतीय विद्या मन्दिर, पुरखों के विद्यार्थियों ने सरस्वती वन्दना प्रस्तुत की।

**जम्मू से हमारे विशेष संवाददाता द्वारा**

# कॉशुर समाचार

कश्मीरी समिति, दिलि, हुन्द र्‌यतुँवार मैगज़ीन

## कॉशुर बोग

सम्पादक — शम्भुनाथ भट्ट 'हलीम'

वर्ष 45 | अंक 13 | जून 2002

## यथ अंकस मंज़



## कमज़ातस नखुँ स्वख कति ?

उद्भासिताखिल खलस्य विशृंखलस्य
प्राग्जात विस्तृत निजा धमकर्म वृत्तेः।
दैवादवाप्तविभवस्मय गुणद्विषऽस्य,
नीचस्य गोचर गतैः सुखमाप्यते कैः।।

(भ० श०) नीति शतक। 55।।

अर्थ - सारिनुँय कमज़ातन हुँस दिनुँवॉल्य, ख्वदगरज़, पो'रु ज़न्मस मंज़ नाकारुँ कर्म करनुँचि प्रवृति ऑसिथ ति यस नसीबुँ मूजूब धारुँ-ऐश्वर्य म्यूल मगर रुँत्यन वस्फन युस हमेशि नफरत करान आसि, यिथिस कमीनस नखुँ रूज़िथ कुस करि आराम तुँ आसॉयिश।

(हमसायि गछ़ि नुँ कमज़ात आसुन)



## ललवाखामृत

स्वन द्राव वह्नि तुँ मल गव वॅथिथ
यलि मे' अनलाहुँ द्युतमस ताव।
कतुँर ज़न गयस लोलुँ व्यगलिथ
यलि कठको'श चो'ल निशि रव द्राव।
लल बो, रूज़ुँस त्यलि शिहलिथ
यलि चे'तस प्योव बुँ तस नाव।।



सम्पादकीय

# सानि विज़ि कोनुँ वो'थ यूत हूल्य् हालय?

गुजरातकिस मामलस प्यठ वॉत्य् पतिम जुँ रे'थ अखबारन ति बारव दिवान तुँ सियॉसी जमॉच़न ति वावे'ला करान ज़ि अति क्याज़ि छु नुँ फसाद हमान। तॉजुब छु यि ज़ि अखबारौ ति तुँ मफादपरस्त सियॉसी जमॉच़व ति छुन सु यक़रार ति फुटरॉविथ ज़ि फसादन मुतलक खबर दिनुँ या रायज़नी करनुँ विज़ि गछ़ि नुँ फिरकन हुंद नाव ह्यनुँ युन, युथ न बदगुमॉनी फॉलि। अति आव साफ पॉठ्य वननुँ ज़ि ह्यन्धव नुँ खासकॅरिथ संघ परिवारक्यव पॉरौकारौ को'र मुसलमानन हुंद कत्ले-आम। हालांकि हकीकत छे' यि ज़ि नारस दिच़ अति हॅर मुसलमानवुँय, यलि तिमव गोधराहुँ रेलगाड़ि मंज़ ह्यॅन्ध कारसेवकन हुँज़ जमाथ बाकॉयदुँ ज़ॉज। अथ मंज़ ऑस्य् बचि ति ज़नानुँ ति तुँ बेग्वनाह लूख ति। अमि कतलि आमुक रद्दिअमल आव गुजरातकि फसादुँ रॅंग्य ब्रोंह कुन। यि सोरुय दर्दनाक वाकुँ आव त्यूत तीज़ी सान पेश ज़ि सरकार क्यो बचाव अमलुँ ति ह्यो'क नुँ अथ विजि-वावस फोरन मुकाबलुँ कॅरिथ।

यि छु वाकुँय अफसूसुक मुकाम ज़ि युथ इनसॉनी अलमिया (Tragedy) आव पेश तुँ इंतिज़ॉमी सॅरिश्तुँ रूद्य ग्वडु-ग्वडुँ अथ कोबू करनस मंज़ नाकाम। मगर युथुय सरकारन च़्यून ज़ि हालात ह्यतिन बे कोबू गछुँन्य, तमि तुल्य् मोकूल कदम तुँ हालातन हुंद आव तदोरुक करनुँ।

यो'ताम कतलि आमुक या ज़्यादतियन हुंद वास्तुँ छु-सु ग्वडुँ गव या पतुँ सु छु सरासर कॉबिलि मज़मथ। इनसॉनी तहज़ीबुक तकाज़ुँ छु ज़ि युथ अतुर गो'छ़ नुँ गछ़नुय। गव तुँ तम्युक गछ़ि चारुँ युन करनुँ। यि छु प्रथ कांह मानान ज़ि गुजरातस मंज़ आयि हतुल इमकान हालातन हुँज चॉरु-जूई करनुँ।

मगर यिमन सियॉसी बॉज़्यगरन यिथिस नारस हॅर दिथ अथुँ वुशनावनुक आदथ छु, तिमन आव ॲम्युक नाजॉयज़ फॉयदुँ तुलनुक मोकुफ अथि। व्यन्य गयि जुँ रे'थ बल्कि जादुँ काल, तिम छि नु कोकरस कुनी ज़ंग दर्रावनु रुस ब्ययि कांह कथुँय करान। वॉजिब ओस ज़ख्मन मॅहलामु लागुन, द्रखुँलदन तसला द्युन तुँ अथुँरो'ट करुन, मगर तमि निशि लो'ब रूज़िथ रूद्य यिम गरज़मंद सियॉसी शॉतिर फकत ॲकिसुँय कथि फ्युर दिवान ज़ि यि छे' संघपरिवारुँच तुँ बी. जे. पी. हुँच दीदुँ-दॉनिस्तुँ सॉज़िश। यि छे' मुसलमानन हुँदि गालनुँच कूशिश। हालांकि एदादो शुमार छि हावान ज़ि गोधरा कि अलमिया पतुँ सपुँज़ नुँ कुनि ति यकतरफुँ मारकाट। रंजुँच कथ छे' ज़ि मुसलमान ति मूद्य तुँ ह्यन्द्य ति — अकसरियत आसनुँ म्वखुँ अगर हे'न्धव कुनि ज्यादुँ पाहन शोर को'र या अथुँ तुल-तथ आयि थुर खारनुँ, मगर मुसलमानव यति स्वरिथ-सूँचिथ शबखून को'र तमिच आयि नुँ ज़िक्रॅय करनुँ। खून अदुँ युस ति करनुँ आव, ज़्यादती यति ति सपुँज़, हैवानियथ यॅम्य ति कॅर — सु सोरुय छु कॉबिलि नफरत, मगर सियॉसी हर्ज़ुगरौ को'र नुँ यि वतीरुँ यख्तिार। तिमव द्युत कुनुय नारुँ ज़ि यि छु सरासर मुसलमानन सूँत्य ज़्यादती हुंद मामलुँ।

यकदम छु द्रखस मंज़ ब्यड़िथ ति यि ज़्चन प्यवान ज़ि यि या छे' ब्ययि सॅय चाल, यमि सॉनिस यथ मुल्कस वर्ज़ुबागय कॅर। न तु छु नुँ कॅहुँइ वजह ज़ि नारस क्याज़ि यियि बॅल्य् हॅर दिनुँ। सॅ ति तिमव अथव यिम सेक्यूलर आसनुक दम छि दिवान।

सवाल छु यलि नुँ बी. जे. पी. — हुक वजूदुँय कुनि ओस, त्यलि वॅथ्य ना फिरकुँदारानुँ फसाद, तमि सातुँ कति ऑस्य सेक्यूलर वादुँक्य गमख्वार। यलि सन् 1984 — थस मंज़ सिख कत्ल करनुँ आयि, तमि विज़ि ति ओसा आर. एस. एस. ग्वनाहगार ? यलि बम्बयि मंज़ धमाकुँ गयि, तिमन ति ऑसा ह्यन्धन हुँजुय शह।

सारिवुँय खो'तु बो'ड़ अलमिया छु कॅशीरि हुंद — युस नुँ वुनि ति हमान छु, अमि बापथ ति छा हेंदिय ज़िम्मुँवार ? हॉरानी छे' यि ज़ि तथ प्यठ क्याज़ि आव नुँ यूत क्रकुँनाद करनुँ। तति क्याज़ि आव नुँ वननुँ ज़ि मुसलमानव क्याज़ि

को'र यूत कत्लेआम। यिमव द्वखुंलदव गरुंबार त्रॉविथ जलायवतनी हुँज़ वथ रॅट, तिमन सूँत्य क्याज़ि आयि नुं कांह हमदर्दी ज़ॉहिर करनुं। इन्सॉनी हकूकन हुंद कमीशन कयाज़ि आव न कुनि लब्नुं ?

साफ छु ज़ि यि छे' या तुं आलमी सॉज़िश ज़ि ह्यन्ध सुंद वजूद छु गालुन तिक्याज़ि सुय योत छु मोकूलियत पसंद। न तुं छु न कांह वजह ज़ि युस वर्ग सारिनुंय हुंद रुत छु कांछान, यॅम्यू पनुंनिस वतनस मंज़ सारिनुंय खयालन तुं एतकादन यज़त-अफज़ॉयी कॅर, यॅम्यू पीरन-फकीरन तुं अवलियाहन शेरि जाय दिच़ तिमनुंय यि हांछ़ खारुंन्य ज़ि तिम छि कॉतिल। छा यि बावर करुंन्य लायख तोहमथ ?

पथ गव, हे'न्दिय क्याज़ि अथ क्रकुंनादस मंज़ ज़्यादुं शॉमिल। अम्युक छु साफ वजह ज़ि तिमव छु पनुन ज़मीर कुंनिथ ख्योमुत। तिमन छे' गरज़मंदी ज़ि इक्तिदार गो'छ तिमन कुनि पॉठ्य ब्ययि अथस तल युन। तिम रोज़हॉन बिला रुकावठ आमस न्यथ ह्यवान। वुनिकिस यिमन बिदतन हुंद मुल्कस बुथ वुछुन प्यव, सॅ कॅहुँज़ कारकर्दगी छे' ? बी. जे. पी-हस गयि कुल च़ोर-पाँछ वॅरियि हकूमत करान — मगर युस सितम मुल्कस व्यतरावुन प्यव — तमिक्यू मूल कति नवेयि — अथ कथि कोनुं छु कांह सनान ?

छेकरस छु यूतुय वनुन ज़ि गुजराथुंय योत छुनुं सु मुकाम, यथ कुन ध्यान द्युन लॉज़िमी छु, बल्कि छि ब्ययि ति वार्याह अलाकुं खासकॅरिथ कशीरि हुँज़ रियासथ, यथ मुल्कुक अछे'न अंग वनान वनान लूकन हुँज़ ज्यव थॅच, यति वुनि आतंकवादन तालि किन्यू छ़ठ कॅड़मुच़ छे', यतिक्य लछिबॅद्य बस्कीन वुनि वतन व्यलॉय छि, यति द्वहय रतुंक्वलुं ईरान छे' — तथ कुन तवज्जुह द्युन ति छु त्यूतुय, बल्कि सारिवुंय ख्वतुं ज़रुरी।

मगर बो'ड़ सवाल छु ज़ि यिम वुनिकिस गुजरातचि दगि आवुर्मुत्य छि, तिम दिना तथ तरफस कुन ति नज़र यमि निश तिमव सियॉसी मॅसलिहच़न पेशि नज़र थर फिर्मुच़ छे' ? —ह०

# आरती

— श्री सुरेन्द्र संत

माजि शारिकायि जय जयकार
माजि शारिकायि जय जयकार
युस करि पज़ि मन पूज़ा,
तस लगि भवसरुंतार।। माजि...........।।

अम्बा, ज्वाला, कॉली
चुंय छख ज़गतमाता,
माता, चुंय छख ज़गतमाता,
अष्टा दशभुजा दुर्गा,
छख सुंहस प्यठ चुं सवार।। माजि...........।।

अन्नदाता, धनदाता,
सिद्धिदाता छख चुं मॉज
कर्मन हुंन्ज़ फलदाता।
ज़गतुंच पालनहार।। माजि...........।।

निर्गुण, निष्कल, न्यथुंनॅन्य,
चन्दुं छे'न्य ननुंवॉरी,
गुल्य गँडिथ वुछिनि छि आमुंत्य
माता चोन दरबार।। माजि...........।।

कॅल्य बोलान, ॲन्य छि वुछान,
निर्धन धन प्रावान,
ग्यान मेलान अग्न्यानन
असि प्यठ ति करतुं व्यपकार।। माजि...........।।

व्याकुल मनुं ॲस्य आमुंत्य,
चानि डेडे तल,
दादे'न करतै दवा मॉज,
दूर करतय सॉरी विकार।। माजि...........।।

पूज़ा करनि छि आमुंत्य,
चान्यन च़रणन तल,
'सन्तुन' बोज़तय करतय
यथ ज़गतस उद्दार।। माजि...........।।

# श्री रामकृष्ण वॉनी — कुंस्त 57

संध्यायि पतुँ कॅर आदि समाजिक्य आचार्य श्री बेचरामन वेदी (पें'जि) प्यठ बिहिथ उपासना। मंजुँ मंजु सपुद ब्राह्म संगीत तुँ उपनिषदन हुंद पाठ।

उपासनायि पतुँ श्रीरामकृष्णस सूँत्य बिहिथ छि आचार्य जी वार्याहि कस्मुँचि कथुँ बाथुँ करान।

श्री रामकृष्ण — अच्छा निराकार ति छु पो'ज़ तुँ साकार ति छु पो'ज। तुहुंज़ क्या राय ?

आचार्य — माहरा निराकार मॉन्यत्व छु electric current (बिजली हुंज़ करंट)। ॲछव वुछिथ ह्यकव नुँ मगर अनुँबव (मोसूस) ह्यकव कॅरिथ।

श्री रामकृष्ण — आहन सॉ दो'शवय छि पॅज्य। साकार — निराकार दो'शवय छि पॅज्य। सिरिफ निराकार वनुन क्युथ छु, ज़ानान छुखँ ? यिथुँ कॅन्य शहनाई (स्वर नयं) मंज़ सथ ज़ॅद्य ऑसिथ ति अख ज़ो'न छु सिरिफ 'पों' करान रोज़ान, मगर दो'यिम्य वुछूख कॉचाह राग रागिनियि छि बजावान। तिथय पॉठ्य वुछिव, साकार वॉदी कॉत्याहव भावव सूँत्य छु ईश्वरुँ सुन्द मज़ुँ निवान। शान्त, दास्य (नोकरुँ सुन्द भाव) सख्य (दोस्तुँ सुन्द भाव) वात्सल्य (माजि हुन्द शुर्य सुंदि बापथ माय) मधुर — अनीक (वार्याह) भावव सूँत्य।

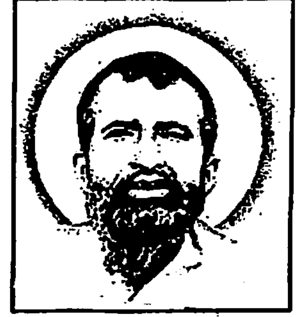
"तसुन्द स्वरूप छुनुँ ऑसुँ सूँत्य यिवान वननुँ, छो'पुँ छि प्यवान करुँन्य। ऑसुँ सूँत्य वॅनिथ अनन्तस (ऑन्थुँ रॅस्य तिस) कुस ह्यो'कि समजॉविथ ? जानवर यूताह थो'द (ह्योर) छु वो'थान, तथ ह्यो'र छु बे'यि ति। तो'ह्य क्याह छिवुँ वनान?"

"तिहुन्द दर्शुन सपदुँनस प्यठ छु मनोश आनन्दुँ सूँत्य पागल सपदान, छो'पुँ छु करान। खबर (शे'छय) कुस दियि ? समजावि कुस ?

आचार्य — आहन सॉ, वेदान्तस मंज़ छु केंछ़ यिथय पॉठ्य लीखिथ।

श्री रामकृष्ण — मनोश छु तिहिंज़ि मायायि मंज़ प्यथ पननिस स्वरूपस मॅशरावान। यथ कथि छु मॅशिरावान ज़ि सु छु पननिस मॉल्य सुंदि ऑथुँ रस्यति ऐश्वर्युक मॉलिक। तिहिंज़ माया छि त्रे'ग्वन वाजन्य। यिम त्रे'शवय गो'न छि डाकू। सोरुय केंह छि चूरि निवान। सॉनिस स्वरूपस छि मॅशरॉविथ छ़ॅनान। सत्व, रज तुँ तम छि त्रे' गो'न। अथ मंज छु सिरिफ सत्व गो'नुय ओत दयि सुँज़ वथ हावान। मगर दयस निश छुनुँ सत्त्व गो'न ति निथ ह्यकान।

"अख अमीर ओस जंगलु मॅंज़्य गछ़ान। अमि सातुँ रो'ट यि त्रे'यव डाकूहव तुँ न्यूहोस प्रथ केंह चूरि। सोरुय केंह निथ वो'न ॲक्य डाकूहन — 'वो'न्य ॲमिस थविथ क्याह कॅरिव यि मॉर्यून।' यि वॅनिथ गव सु तस मारनि। दो'यिम डाकूहन वो'न, मा मॉर्यून नरि ज़ंगुँ गॅंडिथ त्रॉव्यून यि ये'तिथुँय। त्ये'लि ह्यो'किनुँ यि पुलीसस शे'छ़्य कॅरिथ।' यि वॅनिथ तस गॅंडिथ तुँ तॅती त्रॉविथ द्राय तिम।



"केंचि़ कालुँ पतुँ आव त्रे'युम डाकू पो'त फीरिथ। यिथ वो'नुन, अफसूस छु, च्ये' सपदुय स्यठाह तकलीफ। बुँ मुच़रय चोन गंड।' गंड मुच़रिथ द्राव सु डाकू तस नफरस सूँत्य वथ हावान। सरकॉर्य सड़कि प्यठ वॉतिथ वो'न तॅम्य, 'ये'मि वति नेर, वो'न्य ह्यकख चुँ आसॉनी सान पनुन गरुँ गॅछ़िथ।' ॲम्य नफरन वो'न—यि क्याह माहरा ? त्वो'ह्य ति पॅकिव, त्वहि को'रखुँ म्योन कोताह वो'पकार। सोन गरुँ यिथ कोताह खो'श गछ़व ॲस्य।' डाकू हन वो'नुस — 'न, म्यानि तो'त गछ़नुँ सूँत्य छुनुँ म्वकलन पाय, पुलीस नियि रॅटिथ।' यि वॅनिथ वथ हॉविथ फ्यूर सुपो'त।

"गो'डन्युक डाकू छु तमो गुण ये'म्य वो'नमुत ओस ॲमिस थॅविथ क्याह कॅरिव, मॉर्यून।' तमोगोनुँ सूँत्य छु नाश गछ़ान। दो'युम डाकू छु रजो गो'न, रजो गो'नुँ सूँत्य छु मो'हन्युव समसारस मंज़ गंडनुँ यिवान। वार्याहन कारन मंज़ छु वलनुँ यिवान। रजो गो'न छु ईश्वरस मॅशिरावान। सत्त्व गो'नुय ओत छु ईश्वर सुंज़ वथ हावान। दया, धर्म, भक्ति यि सोरुय छु सत्त्व गो'नुँ किन्य वो'पदान। सत्व गो'न मॉन्यतव छि ऑखरी हेर। तमि पतुँ छु पश। मनशि सुंद गरुँ छु परब्रह्म (भगवान)। त्रन गो'नन अपोर न सपदुँनुँ वरॉय छुनुँ ब्रह्मज्ञान सपदान।

आचार्य — ज़बर गव। यिमुँ सार्यय गॅयि रॅचुँ कथुँ।

श्री रामकृष्ण (असवुनि रो'यि) — त्वो'ह्य लुख गॉवुँ आचार्य, कॉतिहान लूकन छिवुँ शिक्षा दिवान। त्वो'ह्य लूख छिवुँ जहाज़, ॲस्य गॅयि गाडुँ हॉज़न हुंजुँ लो'कचि नावु। (सारिवुँय ओ'स़)

(बाकी)

तरजमुकार — चमनलाल सप्रू

## कश्मीरी मूल कविता

# हा अलमदारुँ सानि!

— श्री अर्जुन देव मजबूर

च़्रारुँकि नुन्दबानि
थो'द वो'थ र्‌यषि सानि
कैमूह कि गो'सानि
रो'पुं-वन के लानि
लोलुकि 'स्यन्दुं-वानि'
'व्यॅथि' हुँदि शोचि़ पानि
काशिरि आगुं म्यानि
रे'श्य वारि कॅम्य द्युत नार ?

हनि हनि ज़ॉजिख
कनि कनि वॉजिख
तँदिजन लॉजिख
कूट्‌यन खॉ'जिख
लो'त्य पॉठ्‌य जॉजिक
रचि़ रचि़ गौ लुरुँपार
रे'श्य-वारि कॅम्य द्युत नार ?

बारगाहि ऑली
स्वनुं अंज़ॉली
"चिमर" तुं "त्रॉली"
पंजरन ज़ॉली
मीनार डॉली
च़ोर-बाम चॉली
कॅम्य ज़ॉलिमन वन ज़ॉज
कस ओस सोन खार-खार
'रेश्य-वारि' कॅस्य द्युत नार ?

श्रुक्यि़ चॉन्य सबज़ार
जिगरस्‌ शे'हजार
तमहस लारुँ लार
बदलय सम्सार
स्वर्गुक्य सेतार
कॅम्य च़ॅट वज़ुँवुँन्य तार
'रेश्य-वारि' कॅम्य द्युत नार ?

## कश्मीरी मूल कविता

# हे अलमदार हमारे

अनुवादक — प्रोफेसर (डा०) भूषण लाल कौल

च़ार के सौन्दर्य पुंज
खड़े हो जाओ, ऋषि मेरे
कॅयमूह[1] के सन्त विरक्त
रोपवन के सौभाग्य
प्रेमापूरित सिन्धु जल
वितस्ता के नीर अमल
कश्मीरी मालिक मेरे
ऋषि वाटिका में किसने आग लगा दी ?

जला दिया गोशा गोशा
पत्थर-पत्थर गिरा दिया
सलाखों पर चढ़ा दिया
लटका दिया बोटों पर
ध्वस्त किया चुपचाप
नष्ट-विनष्ट किया अंग अंग
ऋषि वाटिका में किसने आग लगा दी ?

बारगाह-ए-आली
सोने की जाली
चिमर और त्राली
खिड़कियाँ लकड़ी की जालीदार
मीनार बढ़िया आकर्षक
चार अटारियाँ अद्‌भुत
कहो! किस ज़ालिम ने राख कर दिये
वैर किसे था हम से
ऋषि वाटिका में किसने आग लगा दी ?

श्लोक तुम्हारे सब्ज़ः ज़ार
शीतलता हृदय की
अभिलाषाएँ लुटी-पिटी
बदला हुआ संसार
स्वर्ग के सितार की
किस ने काटी बजने वाली तार
ऋषि वाटिका में किसने आग लगा दी ?

अर्थुंवास सोनुय
सुमसो'थ प्रोनुय
चोनुय तुं म्योनुय
लसुन् बसोनुय
असुन ग्यवोनुय
रुत पोषिवोनुय
कुस व्यसुं तोनुय
बाग़न अच़ोनुय
खेतन पकोनुय
'रादन' वुछोनुयें
आदन पनोनुय
पा'थॅर गिन्दोनुय
दानस प्यवोनुय
को'दरुंच़ सनोनुय
यी ओस सोनुय कार
'रेश्य-वारि' कॅम्य ध्रुत नार ?

कॅम्य कॅर मा'सुमन लाय
कॅति वॅछ़ गोलि दुदुंराय
कॅम्य मॅछ़ सो'दरन हॉय
गोशन कॅम्य ध्रुन्य क्राय्
हॅनि हॅनि कॅन्ड्य तेल्याय
गाशस प्यठ्ं प्ययि छ़ाय
गर्दे बुज़ि गॅयि माय
गहुं वाल्यन पर लार
'रेश्य-वारि' कॅम्य ध्रुत नार ?

नुन्द रे'शि लालो
बरयो थालो
म्वख्तै मालो
दो'ह चॉन्य पालो
लॅगिमुंति ज़ालो
कोताह चालो
फुचमॅच़ि नावि दितुं तार
'रेश्य-वारि' कॅम्य ध्रुत नार ?

एका हमारा
नैतिक व्यवहार पुराना
तुम्हारा और मेरा
गृहस्थी चलाना
हँसना-गाना
शुभ-मंगल स्थायी
साथिन का सहेली भाव
बाग़ों में आते-जाते
खेतों में चलते फिरते
तैरती क्यारी"
बचपन अपना
नाटक खेलते
चूल्हा फूँकते
प्रकृति निरीक्षण
यही व्यवहार था अपना
ऋषि वाटिका में किसने आग लगा दी ?

किसने पीटा निर्दोषों को
कहां से बरसे गरजे गोले
किसने श्रीहीन किया अलबेलों को
गोशों को दग्ध किया
अंग अंग कांटों से विह्नल हो उठा
आलोक को घेर लिया छाया ने
मुहब्बत धूल चाटती
पराये पीछे पड़ गये घर वालों के
ऋषि वाटिका में किसने आग लगा दी ?

नुन्द ऋषि मेरे लाल।
भर लूँ थाली
मौक्तिक माला
तुम्हारा उर्स मना लूँ
फँसा भँवर में
कितना सह लूँ
टूटी नैया पार लगा दो।
ऋषि वाटिका में किसने आग लगा दी ?

# शारदा पीठ तुँ अतिक्यि तारख

**– कुमार अशोक सराफ 'घॉयिल'**

कॉशिरि गाशि तारख छि ग्यानुँ क्सि आकाशस प्यठ बिसियार तुँ शूबिदार, यिमव धर्म तुँ मज़हब लफ़्ज़न हुँज़ बेरुँ-बन्दी दर-किनार थविथ रलुँ-मिलुँ लसनुँ-बसनुक व्यस्तार समझावनुँ बापथ कमालचि वतुँ हाविमचुँ छे'। प्रचुँ, वाख तुँ वच़नन हुँज़ुँ मज़बूत लोरि छख सॉनि बापथ थाविमचुँ, युथज़न कदम ठीकरिथ – ह्यसुँ सान अँस्य सॉरी कॉशिर आनमॉनी बरकरार थँविथ ब्रोंह पकव।

हिन्दुस्तानकिस नक्शस दियिव नज़र – शुमालुँ प्यँठुँ मशरिक, तुँ मगरिब प्यठु जोनूबस (पूरब, पशचिम, उत्तर, दक्षिण) ताम छु बोज़नुँ यिवान ब्यो'न-ब्यो'न ज़बॉन्यन हुँद व्यवहारन-हुन्द, वोथुँ-बेठि हुन्द साज़ुँ सामानुक, ग्यवनुक-गिन्दनुक या रयेवायतन हुन्द हिसाब-किताब।

सानि शारदा नगरी, कश्यप रे'श्य सुँज़ि कँशीरि ति छु चपस-रचपस वो'न दिथ वुछँनु यिवान यि ब्यो'न ब्यो'न व्यवहार तुँ वर्ताव। यिथुँ कँन्य हिन्दोस्तानस मंज़ (खा सु दुनियादार छु या मुफलिस) लसन-बसन वाल्ये'न भारतीय छि वनान तिथय पॉठ्य छु कॉशुर कँशीरि हुंद अदुँ सु सोपोरुक ऑसिन या पोम्परुक या वूँत्यपो'रुक नावि हाँज़ अँसिन या पाहरि मंज़ बसन वोल ऑसिन या बोंगलस मंज़ बसकीनदार ऑसिन। युस ज़ाव कॉशुर तस छु मरुन ति कॉशुरुय अथ मंज़ छुनुँ त्युथ केंह युस हे'डुन लायख बासि या यथ प्यठ मन्द छुन पे'यि। कॉशुर खा सु कँशीरि मंज़ छु या कँशीरि न्यबर, रिफ्यूजी ट्यन्टन मंज़ दोह गुज़ारान छु या कुनि कालोनी (Colony) मंज़ छु रोज़ान प्रथ कांह फ़र्द छु कॉशरुत यछ़ान, तथ लोल-बरॉन – 1989 ब्रोंह ताम छु मे' याद ज़ि कॉशुर दोदर्‌योमुत मकानुँ आश्सिहे या बा-व्यकार मंदोर, होखुँसिन्‌-आरुँ, मरचुँ वाँगन आरुँ तुँ पोशि मालुँ आसुँ प्रथ दारि दासस अवेज़ान आसान। पोशि मालय आसुँ बटुँ तुँ मुसलमान मकानस ब्यो'न कडान, बाकुँय लो'य-खो'य ओस आनमॅनी सान पकान, कॉशुर लोल या माय-मोहबत छु पीर-दर-पीर पकान आमुत, ललद्‌यदि, नुन्द रे'श्य, रोपुँभवानि सूफ़ी शॉयिरव, साधव-संतव, मत्यव छि रलिथ लसनुँ बापथ ज़मानव प्यठुँ वच़न ग्यविमुँत्य, वाख वनिमुँत्य नाद लॉयिमुँत्य। कॉशिर्य मूर्चुगर, शायिर नक्काद, अदीब, ड्रामा-निगार तुँ बाँड छि अँथ्य हिसाबस सग दिवान पँकिमुँत्य तुँ आसन ति क्याज़ि नुँ? ज़ेनुँ कालुँ पे'ठ्य य वुछ ती वनव तुँ वरतावना? – वो'ज़ुम हयो'तमुत या सफ़रस मंज़ ह्योछमत मा मानव ज़ि यि ति छु सोनुय मॉल्य-मीरास।

कें'ह ख्याल बूज़िव लल-द्यदि छु वो'नमुत –

के'न्ह नस प्यठुंइ क्याह छुय नचुन  
म्वच़ी के'न्ह न तुँ नचुन व्राव  
पो'त फ़ीरिथ छुय तोतुय अचुन  
यिहोय वचुन च़्यतस थाव

हवस क्याह छुनुँ करनावान तुँ हवस कस छुनुँ नच़नावान; मगर सान्यव गाशि-तारकव छु असि वथ हावनुँ बापथ विज़ि-विज़ि ह्यस ग्युतमुत। बूजिव ललद्यदि हुंद आलव –

शिव छुय थलि-थलि रोज़ान  
मो ज़ान बटुँ तु मुसलमान  
त्रुक हँय छुख पान पनुन प्रज़नाव  
सँय छय साहिबस सूँत्य ज़ॉनी ज़ान।।

असि सारिवुइ कँशिरे'व बूज्य यिम वच़न तुँ वाख या यिम आलव। पँहरा थोव ज़्वन – पँतु मँशिरॉव अन्दुवन्द ह्यन्धव क्योहो मुसलमानव! म्योन अँज़्युक यि मज़मून छु यिथिनुँइ सूफी ख्यालन प्यठ मबनी तुँ यिमन खयालन ज़ॉहिर करनुँ विज़ि छे'नुँ तख्लीख कारव काँह राय कॅरमुँच। यिम तख्लीख कार ऑस्य नुँ आम तुँ खाम बॅल्कि ऑस्य रे'श्य यिम कॉशिरिस कोमस रुचि़ वति पकुँ नावनुँ बापथ गाशि-तारख बँनिथ ज़नमस आयि यिमव गाशि-तारकव क्याह छु वो'नमुत तुँ कोताह छु व्यछनोवमुत यमि मज़मूनुँ ज़ॅरियि यिम केंह ख्याल तुहुँदिस खुँदमतस मंज़ पेश छुस करॉन असि सारिनई

कॉशिरयेंन छु हाजथ यिमन-खयालन बोज़नुक, सननुक तुँ व्यॅवहारस मंज़ अननुक रेडियो कशमीर (श्रीनगर) ओस गयवन बॉतन प्यठ मबनी स्यठा प्रोग्राम नशिर करान यिमन मंज़ दो'हदिश सुबन साडि नवि बजि ऑस तुहुँन्ज़ फरमॉयिश स्यठा मकबूल सपुँज़मुँच़ आम पॉठ्य ओस यि प्रोग्राम तुँ ॲम्युक वख दफ़्तर वाल्यन, दुकानदारन, क्योहो स्कूल कालेज बचन हुँदि बापथ रास यिवान। दोहलि ऑस्य ब्येयि ति प्रोग्राम आसॉन, सूफियानुँ साज़ुँक्य या छकरि बॉतन हुँद्य; बटॅवारि दोह शामन साडि नवि बजि ओस शायद रये'तस मंज़ अकि फ़िरि गाशि-तारख नावुक प्रोग्राम नश्र सपदान। स्यठा वज़नदार ओस यि प्रोग्राम 'म्यॉन्य ज़िन्दगी म्योन कार'। यिमन प्रोग्रामन मंज़ ओस ॲकिस या ब्ययिस शरख्चियॅच़ मुतलिख वॉकफ़ी सपदान या वारयाहन मोकन प्यठ ऑस पानु कांह शख्सियत पानस मुतलिख ज़ान-पहचान करनावॉन – गाशि तारख लफ़्ज़ुँचि कथ करान यो'दवय प्रागाश नावकिं प्रोग्रॉमुचि कथ करव नु यि गछ़ि स्यठा गलथ। स्वर्गवॉसी पं० मोहन लाल 'निराश' सॉब ओस स्यठा मेहनत कॅरिथ यि प्रोग्रम बनावान। – हाय रॉव्यमित्य च़ीह छि याद प्यवान (बाक़ुँय ब्ययिस अंकस मंज़)।

# शंकर आराधना

– डा० एम. एल. मिसरी

भसमा मॅलिथ तन तस ऑसुय
तवय प्यव तस सॅनियॉसी नाव।

ब्रषबस खॅसिथ करान सवॉरी
फेरान छु च़्ववापॉरीये।
बिच तुँ सरफ तस दास तुँ दॉसी,
तवय प्यव तस सॅनियॉसी नाव।।

जटि गंगा हटि वासुक नॉली,
फेरान हीमालुँ बॉलीये'।
डाबुँर वायान पानु अविनॉशी,
तवय प्यव तस सॅनियॉसी नाव।।

सुँह मुँसला आसन वाहरॉविथ
त्रिशूल दॉरिथ भयि कासान,
लख्यनव सूँत्य शिव शंकर बासी,
तवय प्यव तस सॅनियॉसी नाव।।

भ्रम समसारुक यस-तस कासी,
न्यथ यो'द रटुँहन मनसुँय मंज़।
सोरुय केंह सुय ब्ययि कांह नुँ ऑसी
तवय प्यव तस सॅनियॉसी नाव।।

वसवास त्राव कयाज़ि गोख व्वदॉसी
शिवनाथ कासान मनुँसुँय खय।
अग्यानुँ भावुँ यिम ख्रॉव्य चे़ं ऑसी
कासि युस तस सॅनियॉसी नाव।।

मोहनो मसकी बर तस खॉसी,
न्यथ रोज़ प्रारान दर्शनुँ सुँय।
वनि यिथ मनि मंज़ सुय चे़'य बासी–
तवय प्यव तस सॅनियॉनी नाव।।

ए3-46, न्यू पालम विहार
गुडगांव

# ब्रिज प्रेमी व्यछ़नयकिस ऑनुॅखानस मन्ज़

— श्री बालकृष्ण सन्यासी

डाक्टर ब्रिज प्रेमी छि सितम्बर (1935) कुनुॅवुहशत पांच़ तृहस मन्ज़ द्रॉब्ययारुॅ हब्बॅकदॅलॅ पॉदॅ सपुॅमुॅतब्य तुॅ पनुन अदबी सफर छुख कुनॅवुहशतॅ कुनवन ज़हस मन्ज़ पननि ग्वडनिचि कहानी 'आका' सूॅत्य शुॅरु को'रमुत यिमन मीज्य ड़ाक्ट्रॅटुच डिगरी कुनवुहशतॅ तुॅ सातुॅहॉठस मन्ज़। तुॅ इथकॅन्य रुद युहुन्द अदबी सफर बडुॅ ख्वशअसलूबी सान ब्रोन्ह पकान।

उर्दू ज़ॅबॉन्य होन्दु यि बहलिपायुक नक्काद रुद कॅशीरि हुंदिस इतिहासस प्यठ ति सॅन्य नज़र थावान। इमव लीख्य अफसानन सूॅत्य-सूॅत्य मज़मून ति। बहैसयति तनकीद निगार रूद्य यिम वॅछ़ि वॉलंजि अदबी तहकीकस ति ग्वड़ बरान।

मूलुॅ ऑस्य यिम उर्दू लिखॉर्य तुॅ यिथकॅन्य रूद्य यिम मुलकुॅक्यन बॅहॅलिपायि अदीबन सूॅत्य सूॅत्य लरिलोर अदबी तहकीकस तुॅ तनकीदस लोलुमतुॅ लाय करान तुॅ पनुॅन्यन, खयालन हन्ज़ बावथ उर्दू अफसानन तुॅ मज़मूनन मन्ज़ करान। बकोलि अमीनकॉमिल सॉब, कॉशिरि ज़बॉन्य मंन्ज़ ब्ययिस कुनि ज़ॅबॉन्य हुन्द अदबपारुॅ प्रचुरुन छि अख क्रूॅठ कॉम। यि कथ छि तिमव ब्रिज प्रेमी सुॅन्ज़ि किताबि व्यनर्य किस सरनामस मन्ज़ वॅनिमुॅच़।

'व्यछ़नय' नावुक यि अदबपारुॅ छु ब्रिजप्रेमी सुॅन्टान कॉशिरे'न मज़मूनन तॅ कालन प्यठ मबनी युस तिहिन्दम फरज़द प्रेमी रोमानियन तरतीब द्युतमुत छु। हरगाह ब्रिज प्रेमी सॉब छि उर्दूक्यन नामवर अदीबन मन्ज़ शुमार करनुॅ यिवॉन, मगर कॉमिल सॉबनि कथी छु म्यति यि वनुन मोज़ून बासान ज़ि कॉशिरि ज़ॅबॉन्य मन्ज़ ब्रिज प्रेमी सॉबुन उर्दू अदबस प्युर द्युन छु पज़ी अख क्रूॅठ कॉम अनजाम दिनस बराबर।

ब्रिज प्रेमी सॉबुॅन्य यिम कॉशिर्य मज़मून परिथ छु साफ फिकिरि तरान ज़ि तिमन ओस कॉशिरि ज़बॉन्य प्यठति ज़बरदस दसरस हॉसिल। 'व्यछ़नय' किताबि मन्ज छि कुल चो'दाह मज़मून शॉमिल तुॅ मज़मून परनवॉल्य छिनि कुनि ति दुच्यतिस गछ़ान ज़ि कॉशुर लेखान लेखान क्या छे' प्रेमी सॉबस प्यठ कुनि ति जायि उर्दू ज़बान हॅवी गछ़ान। बॅहरहाल! म्य छुनॅ पनुन पान अथ कॉबिल बासान ज़ि ब हेकु कांह



फॉसलुॅकुन राय ब्रिज प्रेमी सुॅज़ि किताबि मन्ज़ शॉमिल मज़मूनन प्यठ कॉयिम कॅरिथ। अमा पो'ज़ स्वर्गीय प्रेमनाथ परदेसियस प्यठ यॅलि बु त्युहुन्द मज़मून परान छुस, बासान छुम ज़ि तिमव छे' परदेसी सॉबनिस अदबी सफरुॅकिस पो'तमन्ज़रस ठीख पॉठ्य साम ह्यच़ मुॅच़ तॅ तमि वखतुॅ किस कॅशीरि हॅन्दिस सियासी तॅ समॉजी इसतिसालस प्यठ ति छुख कुनि मॉसलिहॅच़ वरॉहुॅ पनुॅन्य राय कॅरमुॅच। परदेसी सावन्यन अफसानन हुन्द नफसियॉती पहलू तु प्रेमचन्दन्यन लीखमुॅत्यन अफसानन हुन्द नफसियाती पहलू ति छु प्रेमी सॉबन टाकारुॅ पॉठ्य बदि कोडॅमुत। 'गालिबुॅ शखसियत तुॅ फन नावुक मज़मून तॅ गॉलिबुॅ सुॅन्ज़ॅ चिठि नावुक मज़मून परिथ छि यमि कयि हुॅन्ज़ बावथ सपदान ज़ि ब्रिज प्रेमी सॉब ऑस्य नफसियातयन ज़ॉयजारन हुॅन्ज़ तुलॅत्राव परज़ॅनावनस मन्ज़ महारथ हॉसिल थावान। सादत हसन मन्टूहस प्यॅठ मज़मून परिथ छु असि मन्टू सुॅज़ि ज़िन्दगी हुन्द सु पहलू नज़रि गछ़ान यथ मन्ज़ मन्टू सुॅज़ि कॉशुर आसनुॅकि ऐहसासुक तुॅ तमि सुन्दि कशीरि बापथ क्रेशनुक जॅज़बॉती तलोतुम द्रींठ्य गछ़ान छु। अथ मज़मूनस मन्ज़ छु केंच़न नव्यन कथन कुन ति इशारुॅ करनुॅ आमुत। ब्रिज प्रेमी सॉब छि वनान ज़ि सादत हसन मन्टू रुद तलख हर हमेशि योताम सु रहॅमति हक सपुद तुॅ तस तो'ग नुॅ कॉशुर बोलुन तुॅ समजुन, सु ओस गॉयिबानु कॉशि रे'न ग्वनुॅमातन तुॅ खास पॉठ्य मॅहजूरुन परसतार तुॅ आशक। मन्टूहस ओस मलालु ज़ि डूगर शॉही मन्ज़ ओस कॅशीरि ददारुॅ वोतमुत।

कशीरि मन्ज़ उर्दू अदब नावकिस मज़मूनस मन्ज़ छु प्रेमी सॉब वनान ज़ि रॅम्बीरसिंगस पतुँ ब्यूठ प्रतापसिंग अरदाहशतॅ पांचशीतस मन्ज़ गदि प्यठ तुँ अरदाहशतॅ कुनॅनमॅतस मन्ज़ ग्युत तॅम्य उर्दू ज़बॉन्य सरकॉर्य दरजॅ तुँ दरबारुँच सरपरसती प्रॉविथ ह्योत यति उर्दूअन कशीरि हुँन्ज़ि सियॉसी तुँ समॉजी ज़िन्दगी मन्ज़ शानदार रोल अदा करुन। यिथय कॅन्य छि ब्रिज प्रेमी 'प्रेमचन्द तुँ तॅहरीकि आज़ॉदी' नावकिस मज़मूनस मन्ज़ लेखान ज़ि प्रेमचन्दुँन्य अफसानुँ छिन महज़ जॅज़बॉती अफसानॅ बॅल्कि छु यिमन अफसानन मन्ज़ अख हसास फनकार लबनुँ यिवान युस वतॅनॅकिस नामूसस प्यठ ज़ॉलिमन हुँन्ज़ हवसनाक नज़र वुछिथ तड़पान छु।

यिथुँ कॅन्य हे'कुँ बुँ पनुँन्यन मुख्तसर अलफाज़न मन्ज़ सिर्फ यूतुय वॅनिथ ज़ि चाहे प्रेमी सॉब उर्दू नज़मि साम हे'वान रूद्य या कासि सियॉसी शखसियतस या कासि ऑज़ादी हुँदिस मुजॉहि स प्यठ लेखान रुद्य तिम रूद्य बराबर तिमन सियॉसी तॅ समॉजी हालातन हुन्द बगोर मुँतालु करान यिमव सूँत्य ति हिन्दे'व मोज़ूहव ज़ुव-ज्यतुँ लोब तु यमिकिन्य तिहिंज़ि फनी सलाहियॅचि यूत पोछर म्यूल।

ख्वॉर डाक्टर ब्रिजप्रेमी रुद्य नुँ अरसि मन्ज़ वोन्य। तिम गयि कुनॅवुहशतॅ नमॅतस मन्ज़ स्वर्गवास। यत्यथ छि बन्सीनिर्दोष सॉबुँन्य यि कथ कॉबिलि गोर ज़ि ज़िन्दगी हरगाह ब्रिज प्रेमियस ब्यथि कॅह वखुँत दियि हे खबर सु मा आसिहे कॉशिरिस अन्दर ति मज़मून लेखनस मन्ज़ सरस।

# म्यचि निशदूर

— श्री बालकृष्ण सॅन्यास

अज़ ति छु आलम दज़ुँवुन दज़ुँवुन
अज. ति छु दज़ुँवुन दज़ॅवुन नार
ते'लि ति वछोव ओश ठेंचि सु यॅलि गव
अज़ति ओशी छ्ययवरावान नार
त्यलि ति जलसा द्रायोव बो'ड़ बो'ड़
लालुँ गॅयोव यॅलि पोशे बाग
अज़ति जॅलूसन थख छिनुँ गछ़नुँय
लालुँन्य छ़ालुँ छि छ़ो'ह मारान
बुँथि बुथ मा आव वावु तुफाना
पॅत्य-पॅत्य ग्युत तॅम्य फुलये डुव,
ज़ुव दिथ पोशि वॅथॅरु गॅयि बागस
नारान नागस पथ को'रबान
दॅज़ुँवुनि दोनि पृछ़ान छि गुँलालन
कॅरिवा तोह्य गुलज़ारस रॉछ्य
कलॅचॅट्य कलुँ दिथ आयि प्रभातन
आवॅरे'न्यन छॅक्य दो'छि़ दोछ़ि पोश

डयकुँबॅज़ि बोन्यन ब्यथि क्वलुँ रादन
आदन बाजन छाँड़ाह दिथ
लालव बालन छॅपि दयुत यावुन
रतुँ पनॅने जो'यि आरुँ छॅलिख
त्यलि ओस बोसुँ दिवान गुलि लालन
सुबहुँकि वा वो! मो'त शबनम
अज़ छु ह्यवान पो'त हा गुलिलालो
लो'त लो'त रुद तुँ ब्यथि शबनम।
आरुँव ओ'श च़ालि वसान वुछ
बालि छु गोमुत अँदरी होल
टालि तुँ कोताह टालि यॅम्बुँरज़्वल
बोम्बरो वलुँ वोशलावोख गुल
गॅछ़िथुँय ब्यथि युन ब्यथि गूँगरावुन
ब्यथि फो'लरावोन पोशेबाग
म्यचि निश दूर छि म्यच़ मा रावे
मॉज शुरिसुँय मा त्रावे ज़ांह।

अफसानुँ

# हॉरथ

— श्री विजय सागर

''दपान वुनि गोख नुँ किहीं ति इन्तिज़ाम''

''..................................................''।

''सोंचान छस शुर्य बो'किस क्याह करुँ''।

''..................................................''।

''दो'पमय चुँ क्याज़ि नुँ केंह वनान ?''

रजनी गॅयि किछ़ तान्य हिश। सूंचुन ज़ि तॅम्य मा कॅर गलती ॲमिस प्रुछिथ। ग्वडुँ क्या तस ओस ना मिज़ाज़ुँय युथुय। तस कॅर्यज़िहे कांह योरुँ स्यो'दुय कथ, सु ओस ओरुँ ज़न खे'नि यिवान। ॲन्दरुँ ओस साफ अमापो'ज़ त्रो'श। प्रथ विज़ि नार च़ापान। आयाव मुसॉफिर तस ओस खंगि सूॅत्य क्वकुँर करान। दरवाज़स ग्योव ठस, तिछ़ क्रख दियिहे ज़ि वॉलिंज च़लिहे नीरिथ। शुर हय करिहे ज़ोरुँ कथ खबर कस-कस आयेयि शाहमथ। अमापो'ज़ अज़ वो'न नुँ तॅम्य किन्हीं। सु ओस रो'बूदुँ ह्यू ज़न तुँ ग्वतन ओस गोमुत। तमि को'र स्यठा जुरथ तुँ प्रुछ़नस बे'यिः

''दो'पमय चुँ छुख ना बोज़ान ?

मे' छि ॲमिस राजा जियिन्य क्रायं। सोंचान छस खाम अयालस क्या करि सोनी। ॲन्दरी-ॲन्दरी छि चॅन्दरुँ गोम वॉच़मुँच। वुनि गॅयस नुँ कालुँ पगाह पांछ़ वॅरी ति खांदरस तुँ बिचारि प्योस सारे'य गरुक बार। खांदरॅकि वॅरियि म्वयस हश। परुस मूदुस हे'हरुँ बाबुँ। वुनि ऑस नुँ तिहुंदुय संदारान ज़ि राजा जियस गोस दोद इज़हार। ख़्वपयि रूद आस्यस लो'गमुत यलाजस। ये'ति कुनि स्वनुँ रछ़ा पींछ़ा ऑसुँस बिचारि स्वति कुँनिन। मगर अज़ क्या करि। ऑशनावव ति ह्यो'तुस पो'त। ॲथ्य छिना वनान आलि द्रायि तुँ तालि लो'गुस च़्यल।

रजनी गॅयि रूज़िथ हिश। स्व ऑस ॲन्दरी सोचान ज़ि यि ग्रज़न वोल दॅर्ययाव किथुँ छु अज़ खामोश..........यि मा छि कुनि बडि तुफानुँच अलमाथ। मगर स्व ऑस अमि यिनु वालि तूफानुँ खातॅरुँ तयार। ब्रोंह ये'लि ति यिछ़ कथ सपदिहे स्व ऑस रॉसय थो'द व्यथान तुँ गरिचि कामि सूॅत्य पान आवुर थॉविथ गरा बानन सूॅत्य, गरा शुर्‌यन सूॅत्य वख गुॅज़ारान। तु पतुँ वाव वुछिथ नाव त्रावान। मगर अज़ आव तस जॉरिस प्यठ। तंग गॅछ़िथ वॅछ़ थो'द तुँ यिथुय चोकस कुन तरिहे ॲम्य लोयनस नाद :

''रजनी! यिथनय चाय लागख।''

''क्याज़ि'' ?

''बुँ तरुँ राजा जियुन''।

''तान्य ठुॅहरिव, तस छु आराम आमुत।''

''चे़' छुय नुँ याद ज़ि अज़ छु मे' टूरस नेरुन। तुँ चे़र तान्य मा लगुँ पेकिंग करनस सूॅत्य।''

''वॅलिव पतुँ तरव द्वशवय।''

''न, मे' वोत गनटुँ दारि कुन नज़र थॉविथ.........वुन्य क्यन छुनुँ अति कुॅहुंय। यि चेक आसुँम सोनी दिन्य।''

रजनी गॅयि द्वन तुँ त्रन तुँ रूज़ तस तो 'ताम थलि-थलि वुछान यो'ताम सु दरवाज़ुँ न्यबर द्राव।

# ‘‘मातम’’

— डा० रोशन सराफ

मशि क्याह मश्कव-मश्कव ओस छलान, रंग आदम रतुंकुय सुबहॉय
अछव दारि ओ’श हारान-ऑसॅस थोंप दिथ करान वॉय वॉय

यि मातम यि हॉदिसा-चवापॉर्य कवु सना ?
यि वदुना यि रवुना-चवापॉर्य कवुँ सना ?

वुंगान दोहॅली क्रुहुन हून-खून वुज़ान नागरादन,
दज़ान वुहान शिहिज ज़ून-खून वुज़ान नागरादन,
आफ़ताबस ति मॅथिथ अज़ कजुला-चवापॉर्य कवुँ सना।

सँदजि फुलुँया स्वरखा-स्वरख-गरुँक कॅरमुँच़ ज़बे’हखानन,
रतुँ-दॉव्य गॉमुँत्य ऑविल्य वरख-गरुँक कॅरमुँच़ ज़बेहखानन,
हॅरिथ पेमुँच़ रोप सॅन्दला-चवापॉर्य् कवुँ सना।

नारूँच्यव सूँत्य दिवान चूर, ग्यूर वो’थमुत पम्पोशन,
ख्यलुँवथुँरन तेज़ाबन को’रमुत सूर, ग्यूर वोथमुत पम्पोशन,
आब-ए-ज़ुलालस फ़्यूरमुत चाशरा-चवापॉर्य् कवुँ सना।

न कुम्युर ग्यवान न पिचान बुलबुल, सम्बुल ति शोन्गिथ लेफ़ ह्यथ,
न सोंतुँय शुहुल न फ़ोलमुत दुहुल, सुम्बुल ति शोंगिथ लेफ़ ह्यथ,
बुतरॉच़ वो’थमुत महॅशरा-चवापार्य् कवुँ सना।

यि क्याह गोमुत यिमन ख़लुँकन-जामन चाख दितमुँत्य फकथ,
मुदय गॅन्डिथुँय, वुछान फ़लकन-जामन चाख दितमुँत्य फकथ,
छ़ांडान चूरि-छ़ेपि रॅहबरा — चवापार्य कवु’ सना।

माहरेञि नमव म्यॅच़ प्रॉटमुँच़, खॅच़मुँच़ लाह मॉन्ज़ि अथन,
दिलबर सॉविथ ज़मीन वॉटमुँच़, खच़मुँच लाह मॉज़ि अथन,
‘रोशि’-रोशि अज़ रूठमुत खोदाह-चवापार्य कवुँसुना।।

तंज़िया नज़्मं

# ध्यदी कहो ना प्यार है!

— अनिल नखॉसी

ध्यद वनान यि क्याह बा फ्यार है
निकुं छुस दपान कहो ना प्यार है
दपान छस वलुं परनावथ 'हुकुस बुकुस'
दपान छुस टम-टी-वी तयार है
दो'पनस बतुं म्यो'न्ड़ाह आपरय, जिगराह।
दो'पनस अथुं चॉन्य इन्फैक्शनदार है
दो'पनस मोल मॉज गव भगवान
दो'पनस छ़ो'पुं कर चे़' धकुं दिनस तयार है।

दो'पनस क्याह वनय, कुस ओल रोवुम ?
दो'पनस ये टैन्ट भी हवादार है
दो'पनस दय दीनय जान बुद्धि
दो'पनस बकार गर्ल फ्रन्ड तुं कार है
दो'पनस गोबर्याह। वलु ललध्यदि हुँज़ कथ वनय
दो'पनस फिल्मी हिरोइन मज़ेदार है।
ध्यद दपान अनिल गोबर्याह यि क्यहो फश ?
दोपमस ध्यदी छोपुं करनस मन्जुंय गाटुंजार है।

1878 बी, कोंगपोश, दिल्ली-81

# दयस कुस वो'हवान

शंभूनाथ, राधाकृष्ण, जानकीनाथ तुं ऊँकार नाथ,
यिथी नाव आये थवनुं
ति क्याज़ि घरि-घरि नेरि हेदयि नाव ज़े'वि।
पतुं क्याह गव –
शंभूनाथस यॅड दोद,
राधाकृष्णस क्राय,
जानकीनाथ डुलुं गछुन,
ॐकारनाथस तपॉल्य्
दय दिवान क्रख !
दपान, यि कुस सनाह म्य वो'हवान।।

# दुकुँड़

— श्रीमती पूजा सप्रू

थर्नुं यलि पे'यि जुं चश्मि बद दूर,
गोडुं खानुंमोल पतुं खानुंमॉज कूर।
दुकुँड़ ज़ायि गोव परिवार पूर,
गोडुं खानुंमोल पतुं खानुं मॉज कूर।।

कार्तिक शे'यमा रुंच़-रुंच़ वार,
गर्मस ज़न ओस लो'गमुत बार।
गछुंनख सारे'य बलायि दूर
गोडु खानुंमोल पतुं खानुंमॉज कूर।।

नवि रे'त्य आस्यख वुछमुत गाश
खुलुं दिलुं आस्यख को'ड़मुत वाश
बुथिस ज़ॅन ओसुख शँगरे नूर,
गोडुं खानुंमोल पतुं खानुंमॉज कूर।।

वुठ फेशान ज़न क्याहताम वनान,
मोछि बन्द कूँत्या द्वार तिम वटान।

शूभवुंन्य शूबिदार ऑस क्या ज़ूर्य्
गोडुं खानुंमोल पतुं खॉनुमॉज कूर।।

द्वदुं दाम चे'नसुंय वॉर्य लागान,
द्वदुं रँग बुथ्य वुछ क्याह प्रज़लान।
चूरे द्रामुंत्य ज़नं जुं द्वदुं च़ूर,
गोडुं खानुंमोल पतुं खानुं मॉज कूर।।

कॉत्याह रँग कॉचा करामॉच़,
दयि सुन्द ध्युन दयि सुन्ज़ कोदरॉच़।
दय बो'ड दयि सुन्द प्रथ जायि नूर,
गोडुं खानुंमोल पतुं खानुंमॉज कूर।।

पूज़ा मँगान सारिनुंय दि सन्तान,
अख या जुं युथ फो'लन अरमान।
गछुन गछि नु कांसि हुन्द अरमान चूर,
गोडुं खानुंमोत पतुं खानुंमॉज कूर।।

पीतमपुरा, दिल्ली

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# के'न्ह च़ु पॅद्य

— श्री पृथ्वीनाथ कौल "सायिल"

### लबुन रावुन

मे'रावुन गव लबुन ये'लि पानुं रोवुस
पनुन रावुन मे' बोसुमलबनुं आवुस
लबुन रावुन छु ज़ायुन धान थावुस,
वुध्यूगस रठतुं वग मव मूँचुंरावुस।

### चॉन्य् याद

युस मशी चे'य वनतुं पे'यि ज़ांह सु याद,
यस चुं छुख याद कस सना करि बे'यिसु याद
छुय अगर रछ़ खंड ये' श्रे'ह मे'ति यादथाव
छुस बुं "सायिल" छुख मे' विज़िविज़ि अखतुं याद।

### चॉन्य् सथ (1) अख़

चॉन्य् सथ ज़खुंमन छ़वकान बुलगार छम
चॉन्य् सथ कठिन्यन गर्‌यन मंज़ यार छम
यूवसुं मे' हॅख्य छय करान मठि मठि दिवान
चॉन्य् सथ न्यायन अंदर व्यस्तार छम।

### चॉन्य् सथ (2) जुं

चॉन्य् सथ रोजुंन्य् गॅछुंन बस चॉन्य् सथ।
चॉन्य् सथ अठकल तुं अथुंवथ चॉन्य
यूवसुं मे' भवुंसरुं तारि थफ कॅर्‌य कॅरय अपोर।
चॉन्य् सथ छय "सॉयिलस" अख चॉन्य् सथ।

# आश छम चॉनी नाद बोज़तम

— प्यारे हताश

कुलि ज़गनुॅच छख चुॅ राज़ुॅरॉनी।
आश छम चॉनी नाद बोज़तम।।
तुलुॅ-मुलि पीठस चुॅ शूबायिमॉनी।
आश छम चॉनी नाद बोज़तम।।

नाव चोन युस भॅरवुॅन्य छुय गरॉनी।
तस शादमॉनी मनुॅ सॅदरस।।
सुय प्रभातुॅ सन्द्यायि मंज़चे गारॉनी।
आश छम चॉनी नाद बोज़तम।।

लूब मद अहंकार छख चुॅ कासॉनी।
छख चुॅ करॉनी असि प्यठ कृपा।।
मुह मायायि छख नाश करॉनी।
आश छम चॉनी नाद बोज़तम।।

चानि दरबारुॅ खॉल्य कांह नुॅ नेरॉनी।
युस यि मंगॉनी तेस ति बॉगरान।।
अथुॅ रो'ट छख मॉज सारिनुॅय करॉनी।
आश छम चॉनी नाद बोज़तम।।

रूग तय कष्ट छी असि आवरॉनी।
छख न्यवारॉनी छख तुॅ संकट।।
हति फिरि राथ घन अॅस्य् छि मरॉनी।
आश छम चॉनी नाद बोज़तम।।

बुॅय छुस, बुॅय छुस स्वयच छम गरॉनी।
तमि वति डालतम मदुॅ वालतम।।
वति रॉविस छख वथ हावॉनी।
आश छम चॉनी नाद बोज़तम।।

सर्व व्यापक छख मॉज भवॉनी।
छीय अन्ज़ॉनी वति रॉव्यमुॅन्य।।
ख्यनुॅ-ख्यनुॅ छिय चे'य दया मंगॉनी।
आश छम चॉनी नाद बोज़तम।।

युथनुॅ ज़ांह सोरे'यम आशा चॉनी।
छख नुॅ करॉनी कॉसि 'रुनाश'।।
बस गछ़ि पोशिन्य् स्वयं पासबॉनी।
आश छम चॉनी नाद बोज़तम।।



# तुहुँजु चिठि

मोहतरिम हलीम सॉब,

प्रणाम! बालकृष्ण संन्यॉस्य् सुंद अख मज़मून छुस कॉशिरि समाचारुँ बापथ सोज़ान। व्यमेद छम त्वहि यियि संन्यॉस्य सॉबुँन्य यि कूशिश पसन्द तुँ पनुँनिस कौमी जरीदस मंज़ कॅरिव छाप।

कॉशुर समाचार छु व्यन्य सानि बापथ ज़िन्दगी हुंद अख ज़रुरी हिसुँ बन्योमुत। भगवान दी नवुँ ज़्यादुँ ज़्यादु तरकी।

तुहुंद रुत कांछनवोल
प्रेमी रूमानी
1/3, नसीब नगर, पंपोश कालोनी,
जानीपुर, जम्मू-180001

•

मित्र हलीम जी,

नमस्कार,

हम किसी भी मन्दिर में जाते हैं तो अन्त में 'ओ३म जय जगदीश हरे' आरती सामूहिक तोर पर गाते हैं :

हम कश्मीरी, माता की महिमा समझते हैं पर एक ऐसी 'आरती' माता की भेंट में नहीं गाते। आदेश था, माँ के चरण कमलों में प्रस्तुत हैं इस में कुछ भी अपना नहीं है। सब लोगों के मनों की बात है। माँ सबको सुख शान्ति लौटाये, इसी कामना के साथ भेज़ रहा हूँ।

आपका
सुरेन्द्र संत

•

जनाब हलीम साब

नमस्कार

तुहुँजि ऑही तुँ को'दरतचि मेहरबॉनी सूँत्य छुस बुँ वॉरवति, तोह्य ति ऑसिव रूत छावान ति छुस वो'मेद थॅविथ कोदरतस छुस त्वहि तु सॉलिम कॉशिरये'न क्युत रूत मंगान, यॅच़कॉल्य छुस अख मज़मून "शारदा नगरी तुँ ॲतिक्य गाशि-तारख" उनवानुँ कोशुर-समाचारुँ बापथ सोज़ान, वोमेद छम तो'ह्य दियूस समाचारस मंज़ जाय। अमि अलावुँ छुस तुहुन्द शुकुरगुज़ार ज़ि कॉशुर हे'छिवावनुँ बापथ छु वो'न्य समाचारस मंज़ खसूसन अकिस-दो'न वरकन हुन्द खर्च सपदान, यि कूशिश जॉरी थावनुक छु हाजथ, युथ ज़न नौजवान समाचार परुन ह्यन, वुनि छु अख मखसूस तबकय समाचार परान —नौजवान छि अथ सरसरी नज़र दिवान, तिहुँज़ दिलचस्पी किथुँ बड़ि कोशुर परनस सूँत्य तुँ कोशुर लेखनस बापथ, युथ ज़न कॉशिर ज़बान थकुँ-थकय सही पकॉन रोज़ि – त्वहि ही वतुँ-हावख हे'कन असि अथस थफ कॅरिथ।

अदब दोस्त
कुमार अशोक सराफ "घॉयिल"

# गज़ल

— 'हलीम'

यॅति युस ड्यूंठुम सुय बेज़ार।
पो'ज़ वननस यति कॉँसि नुँ वार।।
बुथ्य पिशल्यन हुँज़ कस छे'नुँ कल,
कांह करिहे ज़्यवि सूँत्य ऑकार।।
युस-वुँ-सु अनकथ ॲछ जुँ वटान,
बामे तॅस्य थी कोनुँ गछ़ि मार।।
तंदलि पकान अज़ खोबान रू,
जोरि छि मारान सरि बाज़ार।।
लोल हचरलद लवि अज़ क्याह।
'आइ लव यू' छु ॲज़्युक गुफ्तार।।
शर्मि छे' नठ यिनुँ हाँछ़ लग्यम,
बेशर्मी लोग हँगु तूमार।
लुकुँमो'त क्वलि ज़न ईरुँ गो'मुत,
न छु तस बो'ठ कुनि न छुस तस तार।।
गम छु नुँ वति डॅज मॅरियादा
गम छु ज़ि रबि लिथुँनोव दस्तार।।

**In Loving Memory of Smt. Girija Ganjoo, (W/o Sh. G.L.Ganjoo, 149-C, Pkt-F, G.T.B Enclave, Delhi-93, Ph-2271442), who left for her heavenly abode on 26th May 2002.**



You were a model of excellent virtues and endeared yourself to all with your sweet nature and winsome manners. You never lost your cool and taught us how to face hardships and troubles with heroic courage. May your soul rest in eternal peace!.

**Grief Stricken (Nearest Kins):**

Shri G.L.Ganjoo —(Husband)

Virendar & Pinky Ganjoo —(Son & daughter-in-law)

Anil & Arti Ganjoo —(Son & daughter-in-law)

Sanjay & Sunita Ganjoo —(Son & daughter-in-law)

Somawati & Laxmi Ganjoo —(Sisters-in-law)

N.N.Ganjoo —(Brother-in-law)

Prabhawati & Lalita Kaul —(Bhabies)

Sarla & Somnath Kaul —(Bhabi & brother)

Phoola & Rattan Lal Kaul —(Bhabi & brother)

Prabha Kaul —(Sister-in-law)

Rupa & Prof A.N.Dhar —(Sister & brother-in-law)

Sumati & Pratap R. Gogna —(Daughter & son-in-law)

**IN LOVING MEMORY**



**Smt. Kishen Piyari Misri (Bhabi Ji)**

Our dearest mother Smt Kishen Piyari Misri (Bhabi Ji) wife of Shri Hari Kishen Misri of 59, Balgarden, Srinagar (Kashmir) a saintly lady of great fortitude, an admirable motivator and pillar of enormous strength who left for heavenly abode on Tuesday, the May 21, 2002 at Jammu, had plenty of love, affection and sympathy for all which bestowed a spiritual sparks to her personality. All of us are more than compensated in her silent and dignified end which she designed of her own will. We all bow to her determination, will power and her subtle presence is felt always by us on all occasions to seek her blessings.

***Deeply remembered by:-***

Misri Parivar.

Adarsh Misri (son)
G-1/10-Vishal Nagar,
Talab Tiloo, Jammu.
Tel: 553039

## REMEMBERANCE



## MR. JANKI NATH WAZIR

Although you left for your heavenly abode two years back, your presence is still felt by all of us. Not a single moment has passed when you have not been missed. Your memories, love and affection is deeply embedded in our hearts for ever.

May your soul rest in eternal peace!

Wazir's
Bakshi's

**SHRADDHANJALI**
**ON FIRST DEATH ANNIVERSARY**
**OF OUR BELOVED LALAJI**
**7TH JULY, 2002**



## Shri Triloki Nath Sapru (Lala Ji)

On the first death anniversary, we all pay our respectable homage to your sacred memories and pray to the Almighty God for great eternal peace to your noble soul. Although, you are not amidst us today, yet the principles of honesty and sincerity shown by you would always encourage us to be good human beings. You had been a Karmyogi throughout your life span and were leading member of the team which established Ramkrishna Mission at Srinagar. Spiritual bliss was bestowed on you by guru Swami Ashokanand ji Maharaj (Sumbal Baba ji) of Nagadandi Ashram, Achhabal. You will always be alive in our hearts and your blessings will guide us in our troubled moments and join us in our happiness too.

***Fondly remembered and deeply missed by:-***

Smt. Umashori Sapru,
Smt. Sharika Kadalbujoo
Yoginder & Nimmi Sapru,
Ashok & Krishna Sapru
Surinder & Lucky Sapru,
Vinod & Veena Sapru
Kiran & Usha Langer,
Satish & Sunita Jalali
Kapil, Karuna, Komal, Bhumika, Sakshi & Abhinay.

**IN FOND MEMORY**
**OF RAJ DULARI KAUL**
**MARCH 1933—JUNE 2001**



A year has passed since you left us sad and empty without your sweet and fragrant presence. The most devoted and caring wife, mother, daughter and sister. A truly noble soul, shall always live in our hearts. Deeply cherished and loved by us all.

May God's grace be upon her soul for ever and always.

***Remembered and missed by:-***

K. L. Kaul —Husband

Kameshwar & Anita

—(Son & daughter-in-law)

Sunil & Dr Engilina

—(Son & daughter-in-law)

Renu & Ashok Bazaz

—(Daughter & son-in-law)

***Grand Children:***

Arvind, Sakshi and Savar

## "SHADMOS" ON 01-08-2002



**SMT. LEELAWATI**
**W/O LATE SHRI NITYA NAND SHALLA**

OH Mother! "Where have you gone." Six months have passed you left us all of a sudden in tears with silent prayers. We all remember you each day. We will never forget your sacrifices and righteous guidance. We pray for your eternal peace.

Shadmos of our revered mother Smt. Leelawati W/o late Shri Nitya Nand Shalla; originally of 76, Balgarden, Srinagar Kashmir shall be performed on 01-08-2002 at our residence H.No:- 80-B, Block-A, Gandhi Nagar, Jammu Tawi.

***Deeply remembered by:-***

Mrs. & Mr. H.L. Shalla

Mrs. & Mr. Rishi Raj Shalla

Mrs Asha & Rajinder Handu

Children:- Kalpana, Rohit, Sandeep, Kriti ,Manisha & Risheb.

# OBITUARY



**Smt. Vijay Laxmi Kaul**
**W/o Shri Hriday Nath Kaul**

We regret to inform about the passing away of Smt. Vijay Laxmi Kaul, wife of Shri Hriday Nath Kaul, originally of Karafali Mohalla, Habakadal, Srinagar, presently at B-20, Press Enclave Saket, New Delhi on May 16, 2002.

Tel. No. 6963266.

***Grief Stricken:-***

H.N. Kaul, Sulekha & Deepak

Rahul & Kalpana, Sunita and Vijay

Abhilasha, Abhimanyu

Abhinav, Ambika & Jayant.

## OBITUARY



We regret to inform sad demise of our beloved Shri Dwarika Nath Dhar S/o Late Shri N.N.Dhar R/o 457, Jawahar Nagar Srinagar, and presently at 7-Forest Quarters near CID Office, Canal Jammu on 03-06-2002 at 8 PM.

***Grief Stricken:-***

Smt. Chunni Dhar —wife

Mrs. & Mr Virender Kumar (Canada)

—(Daughter & son-in-law)

Mrs. & Mr. P.N.Bakshi

—(Sister & brother-in-law)

Mrs. & Mr Bharat Bhushan Dhar

—(Daughter-in-law & son)

Mrs.& Mr. O.N.Dhar, Mrs & Mr. K.L. Dhar

—(Bhabis & brothers)

All Nears And Dears

## REMEMBERANCE

IN SILENCE WITH GRIEF AND TEARS, HELPLESSLY WE ALWAYS REMEMBER YOUR SACRED, FRAGRANT & EVERLASTING MEMORIES ON THIS 1ST DAY OF JULY AND EVERYDAY.

**DEAREST MAHAK**



DEEPIKA PANDITA
(1994–2001)
CHANDIGARH

A **TRIBUTE** BY
**All bereaved who love you**

# SHRADDHANJALI



**Dr. Triloki Nath Khoshoo**

Dr. Triloki Nath Khoshoo breathed his last after protracted illness at New Delhi on 10-06-02 when his wife & Children were at his bedside. He was 75. Dr. Khoshoo started his career in plant genetics, gaining international recognition in his pioneering research. After faculty positions in Punjab & Kashmir Universities, he joined National Botanical Research Institute, Lucknow (NBRI) where he became Director in 1974. He was then appointed Secretary to Govt. of India in 1982 to start the Government of India program in the area of Environment, Wildlife and Forests. After his retirement from Government of India, Dr. Khoshoo joined as distinguished Fellow in Tata Energy Research Institute, New Delhi.

Dr. Khoshoo was a distinguished environmental scientist with unmatched passion for the protection of our planet, its environment & conservation of its unique bio-diversity. He developed a small regional botanical garden into Plant Science Research Institute of International fame. As secretary, with sharp intellect, charming personality & dedication to the cause, he changed the mindset of bureaucrats, politicians, industrialist & the media who became the supporters of environment & its protection. He authored numerous research papers and many books leaving a rich legacy in the field of "Ecology and Development".

He was awarded Padma Bhushan by the President of India, the only Kashmiri Pandit to be accorded this great civilian honour; and, as an internationally renowned environmental scientist, he won the United Nations Sasakawa award for his pioneering work in the field of environment. Dr Khoshoo will also be remembered for his fondness, respect & affection by all those who had the privilege to work with him. He was a devoted husband & a loving father.

May his soul rest in peace.

**Khoshoo family**

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